English Translations of

Collection of “Noor ala Al-Darb” Programs

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In the Name of Allah, the Most Gracious, the Most Merciful

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Conditions of Salah

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1- Age of Taklif for performing acts of `Ibadah

What is the age before which a person is not held accountable for their actions? Is it before fifteen or less, or more? May Allah reward you well!

A: The age of Taklif (meeting the conditions to be held legally accountable for actions) is fifteen. When a person reaches the age of fifteen, they are considered Mukallafs (meeting the conditions to be held legally accountable for their actions). They must perform the Five Obligatory Daily Prayers, observe the Sawm (Fast) of Ramadan, perform Hajj in case of ability, and all other Wajib (obligatory) acts of `Ibadah (worship). As for Zakah (obligatory charity), they should pay it, even if they were under the age of fifteen. The Waliy (guardian) of sane children (under the age of fifteen) should pay the Zakah due on them from the money they have. No Zakah is due on the insane, simply, because they are not Mukallafs, even if they were to reach a hundred years of age.

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Thus, no Zakah is due on senile old people, because they are not Mukallafs. May Allah grant us success!

2- Ruling on the Salah and Sawm of children who have not reached puberty

Q: Is it Wajib (obligatory) on children who have not reached puberty to observe Salah (Prayer), Sawm (Fast), and other acts of `Ibadah (worship)? Are they punished if they, for example, leave Salah?

A: Reaching the age of puberty is one of the conditions of Taklif (meeting the conditions to be held legally accountable for actions). There are signs of puberty such as reaching the age of fifteen (in Hijri year), the discharging of semen (because of wet-dream, sexual arousal, etc.), the growing of rough pubic hair. In short, the signs of puberty are:

First: Reaching the age of fifteen (in Hijri years).

Second: Growing of rough pubic hair.

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Third: Discharging semen (because of wet-dream, sexual arousal, etc.).

Fourth: Menstruation, which is only for women. All these signs render a person a Mukallaf (person meeting the conditions to be held legally accountable for their actions). You should note that if a girl who is nine or ten years old menstruates, she is considered Mukallaf and it becomes Wajib on her to offer Salah, observe Sawm of Ramadan, perform Hajj, etc.

Therefore, these signs cause a person to be under legal obligation, in case of ability, to perform the Five Obligatory Daily Prayers, Sawm of Ramadan, and other Wajib acts. However, these acts are not Wajib for a person who did not reach the age of puberty. However, it is permissible for the Waliy (a father, a mother, a guardian, etc.) of a seven-year-old child, who has not reached the age of puberty to command him or her to offer Salah and observe Sawm (in case of ability). The same applies to ten-year-old children. This is done so that they may become accustomed to Salah and Sawm, but it is Wajib for the Waliy of a ten-year-old year child to beat him or her slightly if they slack off (especially in Salah). The Prophet (peace be upon him) is reported to have said: 《Command your children to pray when they become seven years old, and hit them (lightly) for (neglecting) it when they become ten years old...》

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《...and arrange their beds so that they sleep separately.》

Therefore, this is done so that they may become used to doing Wajib acts, like Salah, Sawm, etc., to be able to perform them later when they reach puberty. By the same token, a Waliy should prohibit their children from committing sins, like Ghibah (backbiting), Namimah (tale-bearing), foul speech, etc., which are prohibited by Allah (Glorified be He), and His Messenger (peace be upon him). In addition, they should be prohibited from these sins after the age of puberty.

Ruling on commanding one's children under ten to offer Salah

Q: Are parents of children under ten considered sinners if their children do not perform Salah (Prayer)?

A: No! They are not sinners. They should only encourage them to perform it. However, when children reach ten years old, it is Wajib (obligatory) to command them to offer Salah and admonish them lightly if they are negligent until they comply. As for children who are between seven and ten, it is permissible for parents to only urge them (without punishment).

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Q: There are girls at elementary schools, first, second, or third year, who do not offer Salah. What is the ruling on this, Your Eminence Shaykh?

A: Generally, male and female students should be educated and guided. It is wrong to only educate students without guiding them properly in different matters. Teachers should provide students with instructions on how to offer Salah. Moreover, they should inculcate in them good morals and protect them from developing bad morals, like Ghibah (backbiting), Riya' (showing-off), Namimah (tale-bearing), lying, cursing, using foul language, etc. Furthermore, this guidance must be accompanied by practical orientation and being a good example for the students.

4 - Ruling on people with mental disabilities neglecting Faridahs

Q: Is the one who is not Mukallaf Mukallaf (person meeting the conditions to be held legally accountable for their actions) or the one who has a mental disability blamed for neglecting Faridahs (obligatory acts) and supererogatory acts of `Ibadah (worship)?

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A: If someone has a mental disorder, he is not blamed for anything. The Prophet (peace be upon him) stated: (There are three persons whose actions are not recorded: someone who is asleep until he awakes, a mentally disabled person until he recovers his mind and a child until he reaches puberty.)

Therefore, if someone talks, insults, curses or divorces during sleep, he is not blamed for that and his divorce will not count because he is unconscious of what he said. By the same token, there will be no blame on the one who is insane or mentally deranged, the one who talks during an insane outburst or during an epileptic fit. There should not be any consideration of what they say in all these situations. The same ruling applies to the one who is mentally imbalanced, even if they are not insane, but is imbalanced because of old age or a defect that affected his brain and resulted in misbehavior. Such a person will not be blamed for anything because they are irresponsible for their actions. This ruling also includes children who will not be responsible until they come of age, but when they come of age, they will be responsible for their actions. However before attaining the age of puperty, children should be taught, commanded and prohibited. They should be commanded to perform Salah (Prayer) and observe Sawm (Fast) if they are able. They should be prohibited from indecencies and from evil talk and they should be corrected and disciplined, but they will not be held accountable before Allah (Glorified and Exalted be He) for such actions. It is the responsibility of the guardian to discipline the children and teach them so that they will get used to goodness and avoid evil. The Prophet (peace

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be upon him) said : (Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old.)

This should be done in order that they get used to goodness, practice it and keep away from evil.

It is reported that when Al-Hasan or Al-Husayn (may Allah be pleased with both of them) took a date from those put aside for Sadaqah (voluntary charity), the Prophet (peace be upon him) said to Al-Hasan: (Dirty! Dirty! Leave it! Don't you know that we are not allowed to eat from Sadaqah?)

It is noted that the child was still young: Al-Hasan was seven years and few months old when he came to the Prophet (peace be upon him) with that date and Al-Husayn was younger than him. The point is that teaching the young goodness and warning them against evil is a requirement. However, there is no blame on them if they die while having made mistakes.

Q: Is the non-Mukallaf (person meeting the conditions to be held legally accountable for their actions) or the one who is mentally disabled rewarded if they offer Salah (Prayer), observe Sawm (Fasting) and pay Zakah (obligatory charity)? Is he blamed if he does not perform these religious obligations? May Allah reward you with the best reward.

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A: If one loses consciousness they are not considered as Mukallaf. The Mukallaf is the person who is mature and sane, whether a man or a woman. As for the one who was not mature and then attained maturity, but has become absent-minded because of insanity or any other reason which caused their loss of consciousness, they will not be considered as Mukallaf, and therefore, they are not obligated to offer Salah, observe Sawm, or perform other religious obligations, except for the financial obligation such as Zakah which is an obligation upon their guardian to give on their behalf. Therefore, if a child or an insane person owns money for a complete lunar year, it is the duty of their guardian to pay the Zakah of this money. By the same token, if the child or the insane person damages the property of others, then the value of the damaged property should be taken from their money because there is no blood money in this case. Therefore, the Mukallaf and non-Mukallaf are equal in this regard.

5 - Ruling on feeble-minded people leaving Faridahs

Q: There is a feeble-minded man, but he is not insane. However, he cannot distinguish between many things. For example, he cannot count from one to ten, regardless of how many times we tried to teach him. Is it Wajib (obligatory) upon such a man to observe Sawm (Fast) and offer Salah (Prayer)? Is he held accountable for his mistakes in these types of `Ibadah (worship), since he is in charge of some duties which cause thirst such as grazing sheep? Please provide us with a useful answer. May Allah reward you with the best reward.

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A: If this man understands that Allah (Exalted be He) has enjoined upon him Sawm and Salah, and he perceives that he is created to worship Allah and discerns all that is concerned with controlling and disposing of his money, then he is counted as a sane person and is obligated to perform what Allah (Exalted be He) has enjoined upon him including Salah and other religious obligations. However, if he is obviously mentally disabled and is known among the people that he lacks mental capacity and does not have the mind with which he can distinguish between truth and falsehood, between good and evil, between his own money and that of others and other similar things, then he is not accountable for his actions. It should be noted that a sane person is clear minded, and thus, if a person is sane, then he is obligated to perform the religious obligations; otherwise, he is not responsible for them. The Prophet (peace be upon him) said: ﴾There are three persons whose actions are not recorded: a person who is asleep until he awakes, a mentally disabled person until he recovers his mind and a child until he reaches puberty.﴿

Therefore, if a person resembles insane people by not comprehending things and by the absence of good conduct because of the loss of his mind, he is not obligated to perform religious obligations.

6 - Ruling on the elderly and feeble leaving Salah and Sawm

Q: I have an eldery father who cannot offer Salah (Prayer) or observe Sawm (Fast). In fact, he neither perfects his Salah nor is able to observe Sawm. Can I observe Sawm on his behalf or should I feed one needy person for everyday he breaks his Sawm? Is it acceptable for his children to observe Sawm individually on his behalf; namely,

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dividing the month between themselves and so that each of them observes Sawm during his share? Please provide us with a useful answer. May Allah bless you.

A: If he has become mentally disabled, then he is not obligated to offer Salah or observe Sawm. If he has become mentally disabled because of his old age, and accordingly, he is unable to remember things or to master them and if his senility, absent-mindedness and the inability to control things have become obvious, then he is not obligated to offer Salah or observe Sawm because these types of `Ibadah (worship) are dependent on the mind. Therefore, if the mind has become disabled, then according to the more correct view of the majority of scholars, the obligation of observing Sawm, offering Salah and other types of `Ibadah will be unenforceable, with the exception of the financial duty of Zakah (obligatory charity) which should be taken from his money, if he has money, and given to its recipients.

However, if the person still has a sound mind with no disorder and he can understand things, then it is Wajib (obligatory) upon him to perform Salah even while lying on his side or on his back, and thus, he performs Salah by both word and intention. By the same token, if he is able to observe Sawm, then he should do so, and if he is unable to do so because of his old age, then he should feed a needy person for every day he breaks his Sawm. No one should observe Sawm on his behalf, but the expiation is feeding a needy person, which is half a Sa` (1 Sa` = 3 kg. approx.) from the stable food of the town, such as dates, rice, wheat or other types of food, and this should be given on his behalf.

On the other hand, if he has become unconscious, there is no blame on him. However, if he cannot perfect his `Ibadah because of the disease, i.e. weakness, then he should be taught and guided until he performs his Salah according to

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his capacity. If he cannot offer Salah while lying on his side, then lying on his back. For example, he says Allahu Akbar (Allah is the Greatest), making the intention for the Salah, recites Al-Fatihah (Opening Chapter of the Qur'an) and says Allahu Akbar, making the intention for Ruku` (bowing) and says Subhana Subhan Allah (Glory be to Allah), Subhana Rabbiya Al-`Azhim (Glory be to my Lord, the Most Great).

Then he says: Sami'al-Lanu Liman Hamidah (Allah hears whoever praises Him), making the intention of straightening up from Ruku` and then makes Takbir (saying: "Allahu Akbar") for Sujud (prostration) and so on until he completes his Salah. He performs all these acts of the Salah while he is lying on his back or on his side.

Q: When most elderly people advance in years they become unable to distinguish between the times of the Salahs (Prayers). Sometimes some of them perform the 'Asr (Afternoon) prayer at about 2:30 p.m., whereas the time of the 'Asr prayer has not started yet, and sometimes they perform it at 3:00 p.m., despite the attempts to convince them that the time of the Salah has not started yet, but they are not easily convinced. Is the Salah acceptable from them in their situation and because they are advanced in years, keeping in mind that sometimes they perform Salah without Wudu' (ablution) ?

A: If they understand and realize things, they should be taught and guided that it is not allowed for them to perform Salah (Prayer) until its time starts. When they hear the Adhan (Call to Prayer), they perform Salah if they cannot go to the Masjid (mosque). They should be told that it is not allowed to perform Salah before the beginning of its time because it will be invalid, unless one is sick, then it is permissible for him to combine the two Salahs. Therefore, if a person is old and is incapable of performing every Salah at its fixed time, there is no harm if he performs Zhuhr (Noon) and 'Asr (Afternoon) prayers at the time of either, or performs Maghrib (Sunset) and 'Isha' (Night) prayers at the time of either. This will be valid because he is unable to perform each Salah at its appointed time. However, if he is unaware and does not understand things, then there is no blame on him and he is not obligated to perform Salah. In this case, we should not busy ourselves with him if his mind has already changed and he has become disordered.

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However, if his mind is still sound, then he will be able to realize things, and thus, he is obligated to perform Zhuhr and 'Asr prayers at their fixed times and to perform Maghrib and 'Isha' prayers at their fixed times, and there is no harm in combining both Salahs if it is difficult for him to perform each at its appointed time. On the other hand, if he is able to perform Salah with the people, then he has to go to the Masjid to perform Salah in congregation. From Allah Alone we seek help.

7 - Teaching the old how to perform Salah

Q: If sons and daughters take care of their elderly father and teach him how to perform Salah (Prayer), will they be rewarded for doing that ?

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A: Indeed, they are obligated to teach him how to perform Salah if he does not know. It is their duty to teach him but they should maintain forbearance and kindness and should use good words while teaching him. They should not be harsh or tough on him so that he will accept and follow their teachings. The same way of teaching should be followed with the elderly in general as well as with other people. The teacher should be gentle and kind while educating others because this will be closer to acceptance as the Prophet (peace be upon him) said: (He who is deprived of forbearance and gentleness is, in fact, deprived of all good.) Therefore, a child should be gentle and kind with his father, his elder brother, his grandfather and with his mother in order for his teachings to be accepted. The same way of forbearance and kindness should be followed with others, since toughness might result in deprivation and the lack of benefit.

8 - Ruling on the Salah of the elderly mentally disabled

Q: There is an old woman who performs some obligatory Salahs (Prayers) and leaves others. When she performs Salah, she may not be Tahirah (ritually pure) and she neglects some rulings. Is she blamed for that?

A: If she is mentally disabled, there is no blame on her because she will not be considered as Mukallafah (person meeting the conditions to be held legally accountable for their actions). However, if her mind is defective, that is, she might forget things, it should be explained to her if she has a sound mind and is able to understand. On the other hand, if she is mentally disabled because of old age, a disease or the like, then we should know that Allah (may He be Exalted and Glorified) does not record her actions, since the Prophet (peace be upon him) said: (There are three persons whose actions are not recorded: a sleeper until he awakes, a child until he reaches puberty, and an insane person until he recovers his mind.) It is noted that the one who is mentally disabled is exactly like an insane person.

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Q: My grandmother is eighty-five years old and she performs Salah (Prayer) but without Wudu' (ablution). She increases and decreases the number of Rak`ah (units of Prayer) and she performs Salah while sitting down, since she has become confused about things. However, in the past she used to perform Salah and Wudu' properly. Are we blamed for that?

A: You are not blamed for that, and praise be to Allah. What happened is that she has become mentally disabled, and thus, she is not obligated to perform any form of `Ibadah (worship): she is not obligated to perform Salah or to observe Sawm (Fast). The woman in this case has obviously become mentally disabled, and therefore, she is not considered as Mukallafah (person meeting the conditions to be held legally accountable for their actions), and praise be to Allah.

9 - Ruling on the Salah of the elderly who are unaware of Salah appointed times

Q: My father is old and he is now very sick and always wants

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someone from the family to sit with him. He used to perform Salah (Prayer) and Qiyam-ul-Layl (optional Prayer at night). However, nowadays, he does not perform Salah because he is unaware of its appointed times as he does not hear or see. What is your guidance to us regarding his situation, keeping in mind that we fear very much for him ?

A: If he is still sound-minded, that is, he has not become mentally disabled, then when the time of the Salah starts, he should be informed by the means of writing or signals which he understands so that he will be able to perform it. This method should be followed in all the affairs which he needs to be taught, and thus, he should be taught in a way that he understands if he still has a sound mind. However, if he has become mentally disabled there is no blame on him.

10 - Ruling on the Salah of the feeble-minded woman

Q: I gave birth to two handicapped daughters and they are full sisters: the first is thirteen years old and she can hear and see, but she cannot talk or pronounce her name and she is even unable to distinguish between night and day. She studied for six years in the Intellectual Institute in Jeddah, but she did not learn anything, even one single letter from the Noble Qur'an. What is

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your advice to me, your Eminence Shaikh, particularly with regard to Salah (Prayer), since she does not know anything about it and I have exhausted all the means of teaching her. Am I sinful if I leave her uneducated? Please guide me. May Allah reward you with the best reward.

A: If she understands by means of signals, then teach her how to perform Salah and how to purify herself. If she cannot understand, then there is no blame on her and she will be relieved from religious obligations. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said: ﴾There are three persons whose actions are not recorded: the sleeper until he awakes, a child until he reaches puberty and an insane person until he recovers his mind.﴿ Now she has two possibilities: if she understands, then you should teach her, even by means of signals, how to perform Salah, Wudu' (ablution), Istinja' (cleansing the private parts with water after urination or defecation) and if she learns, it will suffice, and praise be to Allah. If she cannot talk, she can perform Salah within her heart. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Be kind and gentle to her, be optimistic, and be merciful to her so that Allah (Exalted be He) will be merciful to you. However, if she does not understand anything, even by means of signals, and she does not learn or benefit from your teaching, then you are not blamed for anything regarding her case and she is relieved from religious obligations like those who are insane.

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Q: I have a maternal stepsister who got sick at birth and, as a result, she is unable to eat normally like other people and she cannot talk to anybody. She always thinks of this life like other people. However, she does not perform Salah (Prayer). What should we do for her? Is she relieved from religious obligations ?

A: She should be taught, advised and directed so that she might be guided, since this might be a temporary situation. If it has been proved that she is still sound-minded, then she should be disciplined until she is straightened. However, if it has been established that she lost her mind, then her actions are not recorded. She will be treated like an insane person whose actions are not recorded; however, her case should be considered. She should be tested until it becomes clear if she is of sound mind, in which case she should be disciplined and admonished until she performs Salah, and if it becomes clear that she is absent-minded, then it will be obvious that she has lost her mind, and thus, she will be treated like someone who is insane.

11 - Ruling on the Salah of the person who drinks wine

Q: There is a man who drinks wine under the pretense that it is nourishment for the blood as he claims, and that it does not intoxicate him and this man performs Salah (Prayer). What is the ruling on his Salah? And what is the ruling on his action? May Allah reward you with the best reward.

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A: If this wine intoxicates others, that is, it has the intoxicating element, then it is prohibited for him even if it does not intoxicate him because there are some people who get used to drinking wine, and they do not get drunk, and therefore, it is prohibited for him to drink it. Therefore, it is Wajib (obligatory) upon one to stay away from drinking wine and to be cautious of it. It is to be noted that it is not nourishment for the blood or anything else. ﴿It is narrated that a man said to the Messenger (peace be upon him): O Messenger of Allah, I drink wine for cure. The Messenger (peace be upon him) said to him: It is not a cure; rather, it is disease.﴾ Related by Muslim in in his Sahih (Authentic Hadith Book).

Such claims that wine is a cure are just false impressions that push people to think that it benefits them whereas these are allegations which the devil made attractive to them. Even if a doctor says it is a cure, the saying of the Prophet (peace be upon him) should prevail. Therefore, it is impermissible for one to drink it for a cure or for any other purpose, even if a thousand doctors claim that it benefits him. It is nothing but a disease that has defied all medical skills. It is a major sin. Therefore, it is impermissible for one to drink it for a cure or for other than that, whether or not it intoxicates him, as long as it intoxicates others because sometimes he might not get drunk because he got used to it. The point is that it is impermissible for him to drink it.

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It is absolutely prohibited for one to drink wine, even if it does not intoxicate him, and his Salah will be valid if he performs it while he has a sound mind and is not drunk, in which case, he should perform Wudu' (ablution) and offer Salah. However, if he is intoxicated, his Salah is invalid, because he is not sound-minded.

12- Ruling on the one who does not perform Salah

Q: What is the ruling on the one who does not perform Salah (Prayer)?

A: According to scholars, there are many categories for those who do not perform Salah. First, if a sane person does not perform Salah because he denies that Salah is Wajib (obligatory), they are considered Kafirs (disbelievers), according to the Ijma` (consensus) of both scholars and Muslims because they are denying Allah's and His Messenger's statements. Allah (Glorified and Exalted be He) says: ﴾and perform As-Salât (Iqâmat-as-Salât), and give Zakât.﴿ In another Ayah Qur'anic verse), Allah says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ Still in another Ayah Allah says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ In addition, the Prophet (peace be upon him) said: ﴾Islam is based on five pillars: testifying and saying that La ilaha illa Allah (there is no god but Allah) and that Muhammad is the Messenger of Allah, performing Salah, paying Zakah (obligatory charity), observing Sawm (Fast) of Ramadan,

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and performing Hajj.﴿ (Agreed upon by Al-Bukhari and Muslim)

When Jibriel (Gabriel) asked the Prophet (peace be upon him) about Islam, he replied: ﴾Islam is that you testify that La ilaha illa Allah (there is no god but Allah) and that Muhammad is the messenger of Allah, offer Salah, pay Zakah, observe the Sawm of Ramadan, and perform Hajj to Al-Bayt (the House: another name for the Ka`bah) if you are able.﴿ As mentioned above Salah is one of the pillars of Islam. Denying its obligation renders a Muslim as a Kafir. It is worth noting that if a Muslim who lives far away from Muslim countries and knows nothing about Salah denies its obligation after it was shown to them that Salah is Wajib, they are considered Kafirs. In addition, if a Muslim who lives in a Muslim country and knows very well about the obligation of Salah through the Qur'an and Sunnah (whatever is reported from the Prophet) denies its obligation, he or she is considered a Kafir. As for those who neglect it without denying its obligation, according to a group of scholars, they are considered Kafirs because it is one of the Rukns (integral pillars) of Islam, and based on some Sahih (authentic) Hadiths. `Abdullah ibn Shaqiq Al-`Uqayly mentioned narrations from the Sahabah (companions of the Prophet) (may Allah be pleased with them) in which they hold that abandoning Salah renders a Muslim a Kafir. The Prophet (peace be upon him) is reported to have said: ﴾Islam is like the head (i.e. the most important thing)

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of religion (by saying the Shahadah (Testimony of Faith)), and its pillar is Salah.﴿ In another Hadith, the Prophet (peace be upon him) says: ﴾What prevents one to fall into Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.﴿ (Related by Muslim in his Sahih (authentic book of Hadith))

Kufr and Shirk here are the major and minor ones. The Prophet (peace be upon him) said: ﴾That which differentiates us from the Kafirs and hypocrites is our performance of Salah. Whoever abandons it becomes a Kafir.) This is the most correct view, that is, a person who neglects performing Salah even without denying its obligation comes under major Kufr whether this neglect is for the entire Salahs, some of them, or infrequent abidance by them. Therefore, they must renew sincere Tawbah (repentance to Allah).

However, most of the Four Imams (Abu Hanifah, Malik, and Al-Shafi`y except Ahmad) hold that they come under minor Kufr or Shirk. This is also the view of a group of some Hanbalis as well. However, as mentioned above, the correct view is the first one: it is major Kufr based on evidence and because it is one of the pillars of Islam. Therefore, Muslims should observe Salahs at all their appointed times and beware of abandoning them.

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Moreover, men should offer Salah in congregation. the Prophet (peace be upon him) said : (Whoever hears the Adhan (call to Prayer) and does not come to it (i.e. Salah), then there is no Salah for him except with an excuse.) A blind man came to the Prophet (peace be upon him) and said: ("'O Messenger of Allah! I have no one to guide me to the Masjid (mosque). Please give me a Rukhsah (concession) to offer Salah at home?' The Prophet (peace be upon him) gave him that concession, but when the man turned away, he called him, and said, 'Do you hear the Adhan?' He said, 'Yes.' He (the Prophet then) said, 'Then answer (it).'") Although the man was blind man, the Prophet (may peace and blessings be upon him) ordered him to offer Salah in congregation. Therefore, men should observe Salah in congregation because performing Salah at home is more likely to make them abandon it entirely. Each Mukallaf (person meeting the conditions to be held legally accountable for their actions) and Muslim should beware of that and should abide by Salah in congregation. They should also beware of bad and immoral people who advise them to abandon Salah at the Masjid. Moreover, neglecting Salahs is one of the characteristics of hypocrites. Allah (may be He Glorified and Exalted) says: (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.)

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Therefore, Muslims should beware of imitating the hypocrites. Allah says: (Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.) To sum up, all Muslims should observe Wajib Salahs at their appointed times. Men should offer Salah at the Masjid, but it is better for women to offer Salah at home. As mentioned above, Salah is one of the pillars of Islam and it serves as the line of demarcation between Kufr and Islam. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) is reported to have said: (The first thing people will be held accountable for on the Day of Judgment is (Wajib) Salah. If it was performed in a sound manner, they will be successful (since they will be saved from punishment, and will be rewarded). But if it was unsound (i.e. was not originally performed, or performed though in a bad manner, they will be losers (since they will not be rewarded, instead they will be punished and thus, they will regret it).)

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This is evidence which indicates that one who does not offer Salah is considered a Kafir. Therefore, Muslims should fear Allah and observe Salah regularly at its appointed times. One, for example, should not delay performing Fajr (Dawn) Prayer until sunrise, `Asr (Afternoon) Prayer until the sun turns pale, and Maghrib (Sunset) Prayer until the disappearance of twilight. As mentioned above, men should offer (Wajib) Salah at the Masjid. If they perform it at home, the Salah itself will be correct, but they will be sinners. However, this does not give them the right to observe them at home. However, if a person is neglectful of (Wajib) Salahs, they are considered Kafirs - May Allah save us- based on the statement of the Prophet (peace be upon him): (What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.) The ruling here applies to both men and women. In another Hadith, the Prophet (peace be upon him) said: (That which differentiates us from them (i.e. Kafirs and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.) It is known that men and women share the same rulings

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unless there is a particular proof to show otherwise. My advice to Muslims is that they should perform Salah regularly, and give much attention to all its conditions like Taharah (ritual purification), facing the Qiblah (direction faced for Prayer towards the Ka`bah), and abiding by its appointed times. In addition, they should take much care with Sutrah (barrier placed in front of a person praying), and men should offer Salah in congregation. It is reported that ('Umar, used to write messages to the governors he had appointed informing them that Salah is the most important matter; whoever performs it regularly, and perfectly, his or her religion will be sound, and whoever slacks off, and performs it improperly, it is more likely that he or she will perform other things improperly.) Negligence in Salah -may Allah save us- is a sign of negligence in other affairs of religion, but performing it regularly means uprightness in religion.

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It is authentically reported in Musnad (Hadith compilation of) Imam Ahmad (may Allah be merciful to him) that the Prophet (peace be upon him) one day told the Sahabah (Companions of the Prophet) that (Whoever maintains it (i.e. Salah) will have it as illumination, proof and salvation on the Day of Resurrection, and whoever does not maintain it will not have it as illumination nor proof nor salvation on the Day of Resurrection and they will be gathered on the day of Resurrection with Pharaoh, Haman, Qarun, and 'Ubay ibn Khalaf.) The reason behind gathering those negligent people with those Kafirs in the Hellfire is resembling them in their state; for example, some people are negligent in Salah because of their positions like being a president or a minister. Therefore, they will be gathered with Pharaoh, and Haman, the former's minister. Some people are negligent in Salah because of their excessive indulgence in life's pleasures, and collecting money, so they will be gathered with Qarun whom Allah had caused the earth to swallow him and his abode. May Allah save us! Some people are negligent in Salah under the claim of indulgence in trade and transactions, so they will be gathered with 'Ubay ibn Khalaf, the notorious Kafir trader of Makkah at the time of the Prophet and whom the Prophet (peace be upon him) had killed in the battle of 'Uhud

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with his own honorable hand. Muslims should offer Salah with absolute Khushu` (the heart being attuned to the act of worship) and serenity, without haste. For example, they should do so in Ruku` (bowing), recitation, and rising from Ruku` and Sujud (prostration). To be more serene in Salah a person, for example, could say more Dhikr (Remembrance of Allah) in Ruku`, like "Subhanaka allahumma wa bi Hamdik allahumma `Ighfir Li" (O Allah! Glorified are You! All praise be to You! Forgive me!) and in the position after rising they could say in Sujud "Rabana walaka al-Hamdu Hamadan Kathiran Tayyiban Mubarakan fihi mil'a Al-Samawat wa mil'a Al-'Ard wa mil'a ma baynahumma wa mil'a ma shi'ta min shay'in ba`d" (Our Lord, praise be to You only, praises plentiful and blessed as to fill the heavens, the earth, what is in between, and that which will please You besides them).

They could, for example, stand in a complete upright position after rising from Ruku`. Sujud should be done by seven parts of the body: forehead, nose, two hands, knee, and toes, saying "Subhan Rabya al'a`la subhanaka allahumma rabana wa bi hamdik" (Glorified is my Lord, the Most High. Glorified is my Lord, the Most High! All praise be to You! Forgive me!), with more Du`a (supplication), and Khushu`.

The Prophet (peace be upon him) said regarding Ruku`: ﴾So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in Du`a', for it is fitting that your Du`a's should be answered.﴿

In another Hadith the Prophet (peace be upon him) said: ﴾In the position of Sujud a person worshipping Allah is nearer to Allah's Mercy, and His great Bounty, so say more Du`a' in it.﴿

Moreover, to be more serene in the position between the two prostrations a person can say "Rabi 'Ighfir Li rabi 'Ighfir li allahumma 'Ighfir Li warhamny wahdiny wajburny warzuqny wa'afiny" (O Allah! Forgive me, have mercy upon me, guide me, enrich me, grant me sustenance, and give me health!). Although men should respond to Salah upon hearing the Adhan to come to Salah at the Masjid, it is preferable for women to offer Salah at home with Khushu` and serenity. May Allah guide us, and grant us success!

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13 - Scholars' views on those who do not perform Salah

Q: What is the ruling on people who do not perform Salah (Prayer)? Some scholars say they are Kafirs (disbelievers) while others say they are not as long as they pronounce the Shahadah (Testimony of Faith) despite that the Prophet (peace be upon him) said: (That which differentiates us from them (i.e. Kafirs (disbelievers) and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.) **Regarding this Hadith some scholars say that the Kafirs referred to here are those who lived during the time of the Messenger (peace be upon him) at the time of Jahiliyyah (pre-Islamic time of ignorance). But now, whoever pronounces the Shahadah is a Muslim.**

Please, dear Eminence Shaikh, guide us in the light of this.

A: There is a difference of opinion among the scholars (may Allah bestow His mercy upon them) regarding this issue. There are two views: the first considers the one who neglects Salah even if he does not deny it as a religious obligation as a Kafir even if he neglects one Salah until its time expires. Therefore, if one intentionally neglects the Fajr (Dawn) Prayer until the sun rises, neglects the 'Asr (Afternoon) Prayer until the sun sets or neglects the Maghrib (Sunset) Prayer until the dusk disappears from the horizon, then he is a Kafir

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due to the abovementioned Hadith, in which the Prophet (peace be upon him) said: (That which differentiates us from them (i.e. Kafirs (disbelievers) and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.) (Related by Imam Ahmad and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound and authentic chain of transmission from Buraidah Ibnil-Khasib (may Allah be pleased with him)

This ruling is also supported by his (peace be upon him) saying: (What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.) (Related by Muslim in his Sahih (Authentic Hadith Book) from the Hadith of Jabir Ibn 'Abdullah Al-Ansary (may Allah be pleased with him and his father).

It is also evidenced by his (peace be upon him) saying: (Whoever misses the 'Asr (Afternoon) Prayer (intentionally) will have all his good deeds annulled.) (Related by Al-Bukhari in his Sahih)

The ruling is also based on his (peace be upon him) saying: (The head of the matter (i.e. religion) is Islam (saying the Shahadah (Testimony of Faith)) and its pillar is Salah.) Therefore, Salah is the pillar of Islam and whoever neglects it is like the one who neglects the Shahadah. This is the preferred opinion and it is the correct one.

Nevertheless the majority of scholars consider the negligence of Salah without denying it as a religious obligation as minor Kufr which does not cause the person to be out of the fold of Islam. They consider such a person as a sinner but his sin is more heinous than the sin of the adulterer, the thief and the one who drinks wine. This sin is heinous, but the one who commits it will not be considered as committing major Kufr (disbelief that takes the Muslim out of Islam)so long as he does not deny Salah as a religious obligation. If one believes that Salah is a religious obligation but his laziness causes him to neglect it, then, according to the majority of scholars, he is not guilty of committing major Kufr but he commits minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) and it is an obligation to ask him to repent to Allah from this sin. If he repents, then well and good; otherwise, he should be killed. The first view is correct: that the person who neglects Salah commits major Kufr because of the abovementioned Hadith. If Allah guides the person who neglects Salah and he repents, then he is not required to make up for the Salahs he missed in the past, because when the Kafirs repent, they are not required to make up for the past `Ibadah (worship) such as Salah, Sawm (Fast), but their Tawbah (repentance to Allah) is sufficient.

41- Ruling on the person who does not perform Salah

Q: Does the person who does not perform Salah (Prayer) commit major Kufr (disbelief that takes the Muslim out of Islam)?

A: There are two types of people who neglect Salah: The first are those who neglect it and deny it as a religious obligation. In other words, they believe that Salah is not an obligation. If such persons are Mukallafs (meeting the conditions to be held legally accountable for their actions) and have this belief, then they are considered as Kafirs (disbelievers) - we seek refuge with Allah from that - because whoever denies Salah as a religious obligation is a Kafir according to the Ijma` (consensus of scholars). By the same token, those Mukallafs who deny Zakah (obligatory charity), Sawm (Fast) or Hajj despite their ability to perform it, as being Wajib (obligatory) acts are considered Kafirs. The same ruling applies to those who deny the prohibition of adultery,

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wine and usury and say that they are Halal (lawful). According to the Ijma`, they are Kafirs. We seek the refuge with Allah from that.

As for those who neglect Salah out of carelessness and laziness while admitting it is Wajib, there is a difference of opinion among the scholars regarding them. Some scholars consider them as committing major Kufr and say that they will be out of the fold of Islam because of this and they are apostates like those who deny Salah as a religious obligation. Therefore, they should not be washed after they die and no Janazah (Funeral) Prayer should be performed for them. Moreover, they should not be buried with the Muslims and should not be inherited by their Muslim relatives. The Prophet (peace be upon him) said: ﴾Between a person and Al-Shirk (associating others with Allah in His Divinity or worship) and Al-Kufr (disbelief) is abandoning Salah.﴿ (Related by Muslim in his Sahih)

It is a clear statement from the Prophet (peace be upon him) regarding the Kufr of those who neglect Salah: ﴾Between a person and Al-Shirk and Al-Kufr is abandoning Salah.﴿ (Related by Muslim) It should be noted that when Kufr and Shirk are preceded by the Arabic definite article "Al" (corresponding to "the" in English), they refer to major Kufr and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Furthermore, the Prophet (peace be upon him) said: ﴾The covenant (which differentiates) between us and them is Salah (Prayer). Anyone who abandons it has committed Kufr.﴿ (Related by Imam Ahmad and the Compilers of Sunan through authentic Isnad [chain of narrators] on the authority of Buraydah) Furthermore, there are other Hadiths reported regarding this subject.

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Another group of scholars say that those do not commit major Kufr by their negligence of Salah, but they commit minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) because they are still monotheists who testify that La ilaha illa Allah (there is no god but Allah) and that Muhammad is the Messenger of Allah and believe that Salah is a Faridah (obligatory act) upon them. They apply the same ruling to Zakah, Sawm and Hajj: those who neglect these Faridahs do not commit major Kufr but are considered as sinners who perpetrate a major crime. However, they are not Kafirs because of that negligence. The first one is the correct opinion because Salah is of great importance and is different from and greater than Zakah, Sawm and Hajj. It comes in the second place after Shahadah and it is the pillar of Islam as the Prophet (peace be upon him) said: ﴾The head of the matter (i.e. religion) is Islam (saying the Shahadah) and its pillar is Salah.﴿ Therefore, Salah is of great importance and this is proved by what has been authentically reported in the Hadith narrated by 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with him and his father) in the Musnad (Hadith compilation of) Imam Ahmad with a sound and authentic chain of transmission that the Prophet (peace be upon him) once mentioned Salah while he was sitting with his Sahabah (Companions) and said: ﴾Anyone who observes it (Salah) regularly, it will be a light, proof and salvation for them on the Day of Resurrection; and anyone who does not observe it regularly, it will not be a light or proof or salvation for them, and on the Day of Resurrection they will be with Pharaoh, Haman, Qarun and Ubay ibn Khalaf. ﴿ They said that their gathering with those Kafirs denotes their Kufr because

being gathered with the leaders of Kafirs is an indication that they have committed major Kufr. We ask Allah for safety and protection.

Q: Your Eminence Shaykh 'Abdul-'Aziz ibn Baz, **we request your Eminence to tell us your opinion regarding a confusing issue because of the different views on it. It is related to the Hadith in which the Prophet (peace be upon him) said:** ﴾The covenant (which differentiates) between us and them is Salah (Prayer). Anyone who abandons it has committed Kufr (disbelief).﴿ **And the Hadith in which he (peace be upon him) said:** ﴾Between a person and Al-Shirk (associating others with Allah in His Divinity or worship) and Al-Kufr (disbelief) is abandoning Salah.﴿ **We request your Eminence to explain to us the meaning of the word Kufr and when the person is judged to be a Kafir (disbeliever). Does the Hadith mean that the person who abandons Salah is considered a Kafir if they neglect it out of laziness and carelessness or if they abandon it out of denial and rejection, or if they neglect it whatever the case may be? Please give us the Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this issue. May Allah reward you with the best reward.**

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A: Abandoning Salah is one of the most heinous crime and grievous sins because Salah is the most important pillar of Islam after Shahadah (Testimony of Faith). Therefore, if the person abandons it out of denying it as a religious obligation or mocks and scorns it, then they commit major Kufr (disbelief that takes the Muslim out of Islam) and are apostates according to the Ijma` (consensus of scholars).

However, if the person neglects it out of laziness and carelessness while believing it is a Wajib (obligatory) act but respects it though they might neglect it sometimes because of laziness and carelessness as in case of Fajr (Dawn), 'Asr (Afternoon) or 'Isha' (Night) Prayers and the like, then there is a difference of opinions among scholars regarding this person. Some of them say that such a person commits major Kufr and bring as evidence the two Hadiths mentioned in the question, which are both Sahih (authentic). The first is the Hadith narrated by Buraydah ibn Al-Husayb Al-Aslamiy (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The covenant (which differentiates) between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ (Related by Imam Ahmad ibn Hanbal in his Musnad and also Abu Dawud, Al-Tirmidhy, Al-Nasa'y, Ibn Majah and others through authentic chain of transmission from Buraydah)

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They related that the Prophet (peace be upon him) said: ﴾The covenant (which differentiates) between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ The second Hadith is: ﴾Between a person and Al-Shirk and Al-Kufr is abandoning Salah.﴿ (Related by Imam Muslim in his Sahih from Jabir ibn 'Abdullah [may Allah be pleased with him and his father]) They say that when Kufr is preceded by the Arabic definite article "Al" (corresponding to "the" in English), it refers to major Kufr and the same applies to Shirk. Therefore, the meaning is: what makes a person falls into major Kufr and major Shirk is abandoning Salah. This includes the person who abandons Salah out of denying it as a Wajib act and the one who neglects it out of laziness. This opinion is the right one according to the more correct of the two scholarly opinions, which holds that the person who abandons Salah out of laziness commits major Kufr. This is also supported by a third Hadith. When the Prophet (peace be upon him) was asked about the rulers who would violate the religion after him (peace be upon him) he said: ﴾'Indeed, there will be rulers in charge of your affairs and you will be pleased with the actions of some of them (i.e. their actions will be in accordance with the religion) and you will be displeased with the actions of others (i.e. their actions will be in discordance with the religion).' They said: 'Should we fight against them, O Messenger of Allah?' He (peace be upon him) said: 'No,

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unless you notice clear Kufr for which you have evidence from Allah.'﴿ This Hadith is reported in this wording in the two Sahihs of Al-Bukhari and Muslim.

However, in another narration, the Prophet (peace be upon him) said: ﴾As long as they offer Salah.﴿

This is evidence that abandoning Salah and neglecting it is considered as clear Kufr which obligates Muslims to stand against the ruler. Therefore, Muslims should fight him until another ruler take charge of the Muslims' affairs. The point is that abandoning Salah is, according to the correct opinion, is clear Kufr.

On the other hand, another group of Muslim scholars gave a different interpretation to these two Hadiths. They said that the meaning is minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) and minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) and that person will not be considered a Kafir unless they deny Salah as a Wajib act or mock it. Rather, they will be considered sinners who commit a grievous crime and a heinous sin but will not be considered as committing major Kufr.

This is also what is known from the Madh-habs (Schools of Jurisprudence) of Imam Malik, ash-ash-Shafi'i, Abu Hanifah and the Muslim mainstream. However, the first opinion is the most correct, the soundest and the closest one to the evidence. Therefore, it is the duty of every Muslim to be cautious of neglecting and abandoning Salah. Muslims should offer Salah and not let their work or desires hinder them from performing Salahs at their appointed times.

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Moreover, the person should not imitate bad friends in their negligence of Salah. Rather, they should be cautious of that, be strong against them, command them to perform it and help them to establish it. If they continue to neglect it then they should separate from them, be different from them and perform Salahs at their appointed times. This is my advice for every Muslim, and therefore, every Muslim should fear Allah and be cautious of abandoning Salah since this is one of the most grievous crimes. Rather, it is major Kufr according to the more correct of the two scholarly opinions. Moreover, because of this sin a Muslim wife should be separated from her husband who is negligent of Salah and should stay away from him until he repents to Allah (Glorified and Exalted be He). May Allah grant all of us protection and guidance. However, if the person abandons Salah out of denial and rejection, then, according to the Ijma`, they is considered Kafirs. Muslim scholars unanimously agreed that such a person commits major Kufr, but the person who neglects it out of laziness while admitting it is a religious obligation is the one regarding whom there is a difference of opinions among Muslim scholars, and the correct opinion we adopt is that they commit major Kufr. This is based on the Hadiths previously mentioned in this answer.

Q: Are those who abandon Salah (Prayer) Kafirs (disbelievers)? We want you to provide us with a detailed explanation of this matter. We also want you to state the evidence from the Book of Allah, the Sunnah (whatever is reported from the Prophet) and the sayings of the Sahabah (Companions of the Prophet) on this issue. May Allah reward you with the best reward. We ask you for this explanation because this subject occupies the mind of

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many Muslims. May Allah grant you success.

A: This is a serious issue regarding which Muslim scholars have differed, namely, the issue of neglecting Salah out of carelessness and laziness not out of denying it as a Wajib (obligatory) act. A large number of Muslim scholars said that the person who neglects Salah commits major Kufr (disbelief that takes the Muslim out of Islam) and they supported their view with many proofs such as Allah's (Glorified and Exalted be He) saying: ﴾"What has caused you to enter Hell?"﴿ ﴾They will say: "We were not of those who used to offer the Salât (prayers),﴿ ﴾"Nor we used to feed Al-Miskîn (the poor);﴿ until the end of the Ayah Qur'anic verse). And: ﴾But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴿ This indicates that whoever does not offer Salah is not in the fold of Islam, even if they do not deny it as being a Wajib act. They also supported their view with the Prophet's (peace be upon him) Sahih (authentic) Hadith: ﴾That which differentiates us from them (i.e. Kafirs (disbelievers) and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.﴿ (Related by Imam Ahmad and the compilers of Sunan and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound and authentic chain of transmission)

They also quoted his (peace be upon him) saying: ﴾What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.﴿ (Related by Muslim in

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his Sahih (Authentic Hadith Book). It is noted that the word Kufr and Shirk in the Hadith are preceded by the definite article and this indicates that it is major Kufr and major Shirk. Moreover, they relied on Hadith in which the Prophet (peace be upon him) said: ﴾The head of the matter (i.e. religion) is Islam (saying the Shahadah) and its pillar is Salah.﴿ Therefore, if something is left without its pillar, it will fall. This ruling is also proved by his (peace be upon him) saying, when he was asked about the rulers who would introduce Bid`ahs (innovations in religion) and change in the religion and whether Muslims should fight them. He (peace be upon him) said: ﴾No, as long as they offer Salah.﴿ In another narration the Prophet (peace be upon him) said: ﴾No, until you see clear Kufr for which you have proof from Allah.﴿ It should be noted that the Prophet (peace be upon him) considered the negligence of Salah as clear Kufr which necessitates the Kufr of the person who commits it. Moreover, it is reported from 'Abdullah Ibn Shaqiq Al-'Uqayly, the great follower, that the Sahabah did not consider the negligence of anything as Kufr, except Salah.

Therefore, it is reported from all the Sahabah that they considered the negligence of Salah as Kufr. It is not reported from them that they had stipulated that it be denied as a Wajib act. This indicates that whoever abandons Salah without denying it as a Wajib act commits Kufr and the general mention of Kufr in this context implies that it is major Kufr because there were certain acts which the Sahabah considered their performance and negligence as Kufr, but not major Kufr, such as impugning lineage, wailing

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the dead which the Prophet (peace and blessings be upon him) called Kufr but it is a minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam). The same ruling applies to the disavowal of lineage and disowning one's father, which the Prophet (peace be upon him) called Kufr when he said: ﴾And related himself to other than his father﴿ which is minor Kufr. This indicates that the Kufr mentioned by 'Abdullah Ibn Shaqiq from the Sahabah is major Kufr. Moreover, it is reported from 'Umar (may Allah be pleased with him) that he said: ﴾Whoever stops offering Salah will have no share in Islam.﴿

This is the more correct of the two opinions with respect to evidence. The person who denies Salah as a being a Wajib act is a Kafir according to the Ijma` (consensus of scholars). Therefore, whoever denies Salah as a religious obligation is a Kafir even if they perform Salah with people because they belie Allah (Exalted be He) and His Messenger (peace be upon him) by denying the obligation of Salah. Therefore, it is Wajib upon every Muslim man and woman to hasten to perform Salah, maintain it at the appointed times, fear Allah (Exalted be He) regarding them and be cautious of being with the Kafirs and from those who belong to them. It is to be kept in mind that Salah is the greatest pillar of Islam after Shahadah (Testimony of Faith). Therefore, it is Wajib on all Muslims to maintain Salah, to take care of it and to perform it at

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the appointed times. It is also Wajib upon men to perform Salah in congregation at the Masjid (mosque) out of obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and out of cautiousness against Kufr with which Allah (Exalted be He) describes those who neglect Salah. We ask Allah for success, guidance and protection for all Muslims.

Q: Several Fatwas (legal opinions issued by qualified Muslim scholars) have been issued in this program judging the person who abandons Salah (Prayer) as a Kafir (disbeliever) whether they abandon it out of denying its being a religious obligation or out of laziness and carelessness. Then, we tracked the opinions and proofs with regard to this issue and we found out that this ruling, which judges the person who abandons Salah as a Kafir, has been preferred. However, we have been faced with a number of arguments which we request your Eminence to refute. First: will the destiny of the one who abandons Salah be in Jannah (Paradise) or in the Hellfire? This argument has been raised because of the conflict between the abovementioned ruling and a number of Hadiths one of which is narrated by Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said: 《Each worshipper who says: "La ilaha illa Allah (there is no god but Allah)" and dies with this belief will enter Jannah.

Then **Abu Dharr** asked the Messenger (peace be upon him): 'Even if he commits adultery or steals?' The Messenger (peace be upon him) said: 'Even if he commits adultery or steals.'》 **That question was repeated by Abu Dharr twice, and the Messenger (peace be upon him) gave him the same answer, and moreover, he (peace be upon him) said in the second answer: 'He will enter Jannah even against the will of Abu Dharr' . This Hadith is related by Al-Bukhari.**

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Second: a Fatwa was issued that when the person who abandons Salah dies, no Janazah (Funeral) Salah should be performed over them and they should not be buried in the Muslim cemetery. This ruling is in conflict with the Hadith reported by al-Daraqatny and al-Bayhaqi that the Prophet (peace and blessings be upon him) said: 《Pray behind whoever says 'La ilaha illa Allah' and perform Janazah Prayer over whoever says 'La ilaha illa Allah'.》

Third: this Fatwa is also in conflict with another Hadith whose text I cannot remember now, but it means that whoever performs and maintains Salah will have a promise from Allah that He will let him into Jannah, and whoever does not maintain it will not have any such promise: if Allah wills, He will forgive him and if He wills, He will punish him. This indicates that the fate of the person who abandons Salah has been left to the Will of Allah.

These are three arguments and we would like you to refute them in detail and point out the related proofs. May Allah reward you with the best reward.

A: All Shar`y (Islamic legal) evidence from the Book (i.e. the Qur'an) and the Sunnah (whatever is reported from the Prophet) confirm the Kufr (disbelief) of whoever abandons Salah it is out of denying its being a Wajib (obligatory) act or out of carelessness. The person who abandons it out of denying its being a Wajib

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is a Kafir according to the Ijma` (consensus of scholars) because they belie Allah (Exalted be He) and His Messenger (peace be upon him) and whoever belies Allah (Exalted be He) or His Messenger (peace be upon him) is a Kafir. However, there is a difference in opinion with respect to the person who neglects Salah out of carelessness and the questioner already knows that. The correct opinion is that whoever neglects Salah out of carelessness commits major Kufr (disbelief that takes the Muslim out of Islam) and this is the opinion of a group of Muslim scholars and is reported by the great follower 'Abdullah Ibn Shaqiq Al-'Uqayly from the Sahabah (Companions of the Prophet) (may Allah be pleased with all of them) that they did not consider the negligence of anything as Kufr except Salah. This ruling is also established by a number of Hadiths. The Prophet (peace be upon him) said: ﴾What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.﴿ (Related by Muslim in his Sahih (Authentic Hadith Book))

The Prophet (peace be upon him) also said: ﴾That which differentiates us from them (i.e. Kafirs and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.﴿ (Related by Imam Ahmad and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) such as Abu Dawud, at-Tirmidhi, an-Nasa'y, and Ibn Majah with a sound and authentic chain of transmission from Buraydah (may Allah be pleased with him)) One of the Hadiths establishing this ruling is: ﴾The head of the matter (i.e. religion) is Islam (saying the Shahadah), its pillar is Salah, and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).﴿ And the Hadith:

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﴾Whoever maintains it will have it as illumination, proof and salvation on the Day of Resurrection, and whoever does not maintain it will not have it as illumination nor proof nor salvation on the Day of Resurrection and they will be gathered on the day of Resurrection with Pharaoh, Haman, Qarun and 'Ubay Ibn Khalaf. ﴿ It is noted that these people are the leaders of Kufr and gathering the person who abandons Salah with them indicates that they are Kafirs - we ask Allah for protection and safety -

even if they do not abandon it completely but only neglect some Salahs and perform some others. There is further evidence that proves this ruling. As for the three arguments mentioned in the question, their refutation, praise be to Allah, is easy. As for the Hadith of Abu Dharr (may Allah be pleased with him), it proves that the person who dies in the state of Tawhid (belief in the Oneness of Allah/ monotheism) and does not associate a partner with Allah (Glorified and Exalted be He) will be one of the dwellers of Jannah even if they commit adultery, steals, disobeys their parents, deal in usury, give false testimony and the like, since the sinners are under the Will of Allah: if our Lord wills, He will forgive them and if He wills, He will punish them in accordance with their sins if they die without repenting to Allah. Even if they enter the Hellfire and are punished there, they will not remain therein forever; rather, they will get out of after being purified from their sins and then enter Jannah. Therefore, the Prophet (peace be upon him) means that even if they commit adultery or steal their destiny will be Jannah at the end so along as they die in the state of Tawhid. However, before entering Jannah, they might be punished like other sinners. By the same token, there are other Hadiths

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that indicate that the people of Tawhid are from the dwellers of Jannah as the Prophet (peace be upon him) said in the Hadith narrated by 'Itban: ﴾Indeed, whoever says: "La ilaha illa Allah" seeking therewith the Pleasure of Allah shall never enter the Hellfire.﴿ (Agreed upon by Al-Bukhari and Muslim)

Moreover, in the Hadith of Jabir related by Muslim, the Prophet (peace be upon him) said: ﴾Whoever dies while not associating others with Allah will enter Jannah and whoever dies while associating others with Allah will enter the Hellfire.﴿ There are many other Hadiths in this regard that indicate that the people of Tawhid are destined for Jannah. If they commit some sins, they will be under the Will of Allah: they might be pardoned and enter Jannah directly because of the righteous and good deeds they earned and because of which their scales are increased in weight. On the other hand, they might enter the Hellfire first and be punished in accordance with their sins and then get out of it as has been established by the authentically reported Hadiths of the Prophet (peace be upon him) and by Ijma` (consensus of scholars) of Ahl-ul-Sunnah (adherents to the Sunnah) that the sinners will not abide forever in the Hellfire. If they die as Muslims and in the state of Tawhid and faith, they will not abide forever in the Hellfire in contrast with the opinion of Khawarij (separatist group that believes committing a major sin amounts to disbelief), the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and those who follow suit.

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Therefore, the sinful monotheist who enters the Hellfire will not abide therein forever contrary to the situation of the Kafirs who will remain there forever. Therefore, the Hadith of Abu Dharr and the Hadiths that bear its meaning are related to the sinners whose sins do not reach the level of Kufr. As for the person whose sins reach the level of Kufr, such as those who abandon Salah, curse or mock religion and so on, they have already violated their Tawhid and Islam. Therefore, no Islam is left with them and the Shahadah does not benefit them as they have violated Islam. Those who abandon Salah are unlike the adulterer and the thief; rather, their situation is even more heinous and more grievous than the previously mentioned sins and mistakes. It is one way of cursing religion, insulting Allah (Exalted be He), insulting the Messenger (peace be upon him) or mocking religion or other such heinous acts. Those who commit such sins are Kafirs according to the Ijma`, even if they say: "La ilaha illa Allah" and do not die as Mushriks (those who associate others with Allah in His Divinity or worship) because their cursing and mocking religion refer to the fact that they despise it and are indifferent towards its teachings. Allah (Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ By the same token, if the person denies Salah as a Wajib act they commit Kufr even if they stick to Tawhid and say: "La ilaha illa Allah" even if they do not associate any partner with Allah. If the person denies the obligation of Salah, Zakah (obligatory charity),

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Sawm (Fast) during Ramadan, and performing Hajj if one can afford it or the prohibition of adultery, wine, and the like, they commit Kufr. This is the case even if they say: "La ilaha illa Allah" and do not associate any partner with Allah because such an act turns them into Kafirs and almost Mushriks. Therefore, they will be among those who associate partners with Allah (Exalted be He). In the same way, abandoning Salah causes the person to be with the Kafirs. It is noted that the Messenger (peace be upon him) guaranteed Jannah for those who die without associating any partner with Allah (Exalted be He), namely, those who say: "La ilaha illa Allah" and die as monotheists and not Mushriks. However, those who abandon Salah are outside the fold of Tawhid and join the Kafirs. The same ruling applies to those who curse religion. They are outside the fold of Tawhid and join the Kafirs. Likewise, those who mock religion, deny the obligation of Salah, Zakah, and Sawm, and the prohibition of adultery, undutifulness to parents, and shedding the blood of a Muslim without right. Those who deny all these rulings are Kafirs according to the Ijma`. Their saying: "La ilaha illa Allah" and avoiding the association of any partner with Allah, such as idols, tombs and the like, will not benefit them because they have committed one of the violations of Islam, and will not receive any benefit from the other good deeds which they may perform. The same ruling applies to those who dishonor the Mus-haf (copy of the Qur'an). They will be Kafirs according to the unanimous Ijma`, even if they say: "La ilaha illa Allah" and do not associate any partner with Allah. Therefore, if the person sits on the Mus-haf out of degradation or urinates on it, they will be Kafirs according to the unanimous Ijma` because they disdain

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and despise the words of Allah and this indicates that they disrespect Allah (Glorified and Exalted be He) and dishonor His words. Therefore, one should understand that when the Prophet (peace be upon him) said: (Whoever dies while not associating others with Allah will enter Jannah,) (Indeed, whoever says: "La ilaha illa Allah" sincerely from their hearts shall enter Jannah.) he (peace be upon him) meant those who say it and do not commit any violation of Islam. However, if the person pronounces Shahadah and commits a violation of Islam, then they will be Kafirs according to the Ijma` and this Shahadah will not benefit them. The case of this person is similar to that of those who have performed Wudu' (ablution) with which they can perform Salah but if they do something that invalidates Wudu', such as passing wind or urinating, then their Wudu' will be invalid and the previous Taharah (ritual purification) will be in vain because they have done something that invalidated their Wudu' and rendered it null and void. By the same token, those who commit a violation of Islam and say: "La ilaha illa Allah" and avoid associating partners with Allah, their words will not benefit them because they have committed an act which violates their religion and Islam.

The second argument is related to the Hadith of 'Ubadah which states: (Indeed, Allah has made a promise for whoever meets Him while maintaining their Salah that they will enter Jannah and whoever meets Him while not maintaining it will not have

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any promise with Allah.) This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) which is not authentically reported from the Prophet (peace be upon him). However, it is one of the Hadiths talking about virtues. Even if this Hadith is proved to be Sahih (authentic), it refers to those who maintain Salah but commit some shortcomings while performing it. In other words, they only commit some shortcomings and mistakes in Salah. Therefore, they are not like those who abandon or deny it as a Wajib act. They are like those who commit sins and who will be under the Will of Allah. If the person performs Salah but does not perfect it, such as performing it very fast at times or does other such things while performing it, this does not equate them with those who abandon it. The person might lack perfection in their Salah, and thus, it will be perfected for them from their voluntary Salahs as narrated in the second Hadith. Abu Hurairah narrates that when the worshipper performs Salah, Allah (Exalted be He) commands that it should be observed and checked and if it is perfect, then it will be written for them as a perfect Salah; otherwise. Otherwise, Allah (Glorified and Exalted be He) will say: (See if My worshipper has voluntary Salahs with which his imperfect obligatory Salahs will be completed.) Then if

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this Hadith is Sahih, then it will be considered as referring to those who commit shortcomings while performing the obligation, which will be perfected for them but they will not be equal to those who abandon Salah. The case of this person is in contrast with that of those who always abandon Salah or neglect some Salahs, such as those who perform Zhuhr (Noon) Prayer but neglect Fajr (Dawn) Prayer, or those who perform 'Asr (Afternoon) Prayer but neglect Maghrib (Sunset) or Isha' (Night) Prayers and other such similar cases of negligence. Therefore, whoever neglects some Salahs is like those who abandon it completely. We ask Allah for protection.

As for the third argument, namely, the Hadith stating: (Pray behind whoever says 'La ilaha illa Allah' and perform Janazah (Funeral) Prayer over whoever says 'La ilaha illa Allah',) such kinds of Hadiths are Da`if and are not authentically reported from the Prophet (peace be upon him). Even if they are Sahih, their meaning will be: "Perform the Janazah prayer over whoever says: 'La ilaha illa Allah' if they say it with truthfulness and is straightforward on it". The same applies to the rest of the Hadith which states: "Pray behind whoever says: 'La ilaha illa Allah' if they say it while abiding by its true meaning and performing its required rights. As for those who say it but violate it by their Shirk or by the different types of Kufr then it does not benefit them. The hypocrites say: 'La ilaha illa Allah', perform Salah with people, observe Sawm and perform Hajj, but they are Kafirs because they have violated the Shahadah by their inner Kufr, their false ideology and their belying Allah within their hearts. As previously mentioned, the same ruling applies to those who pronounce the Shahadah but curse religion,

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insult the Prophet (peace be upon him), insult Allah (Exalted be He), mock religion, despise the Mus-haf or commit similar sins. Their saying: "La ilaha illa Allah" does not benefit them because they commit an act which violates their Shahadah and confirm their Kufr. Furthermore, their saying: "La ilaha illa Allah" is untruthful since they despise Allah (Exalted be He), His rulings and His Shari`ah (Islamic law) and that makes them lacking in faith. This Shahadah will be invalid because their utterance thereof is not real and is not supported with faith and truthfulness. We ask Allah for protection.

15 - On those who abandon Salah

Q: I heard in the program "Nur 'Alad-Darb" that those who neglect Salah (Prayer) out of laziness commit an act of Kufr (disbelief) that take them out of the fold of Islam. However, Shafi'is in the book entitled: 'An-Nafahat As-Samadiyyah' state that those should be asked to offer Tawbah (repentance to Allah) and if they continue in their sin, then they should be killed, then washed, Janazah (Funeral) Prayer should be offered over them and buried in the Muslim cemetery. What is your Eminence's opinion? May Allah reward you with the best reward.

A: It has been established that neglecting Salah out of laziness is one of the most heinous sins and grievous crimes because Salah is the most important pillar of Islam after Shahadah (Testimony of Faith).

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Muslim scholars (may Allah be merciful to them) have differed regarding those who abandon Salah: do they commit an act of major Kufr (disbelief that takes the Muslim out of Islam) or should they be treated like those who commit major sins? There are two views on this issue. Some scholars said that those who neglect Salah commit an act of minor Kufr, as mentioned in the question regarding Shafi'is and the same view has been held by Malikis, Hanafis and some Hanbalis. The scholars who consider those who neglect Salah as committing an act of minor Kufr said that what has been reported regarding the Kufr of those should be understood as referring to minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) not major Kufr. They supported their view with the Hadiths indicating that those who die in the state of Tawhid (belief in the Oneness of Allah/ monotheism) away from Shirk (associating others with Allah in His Divinity or worship) will enter Jannah (Paradise) and those who abandon Salah are monotheists if they die on Tawhid. Therefore, they will not be considered as committing an act of major Kufr. As for those who deny Salah as a Wajib (obligatory) act. the Ijma` (consensus of scholars) is that they commit an act of major Kufr as viewed by Shafi'is, Hanbalis, Malikis, Hanafis and other scholars. The difference among Muslim scholars is related to those who neglect Salah out of laziness only while they believe it is a Wajib act.

On the other hand, some scholars consider those who neglect Salah out of laziness as committing an act of major Kufr and this is the view reported from the Sahabah (Companions of the Prophet) since it is authentically reported from the Hadith of Abdullah Ibn Shaqiq Al-'Uqayly, the great follower, that the Sahabah did not consider the negligence of anything as Kufr except that of Salah, impugning lineage, and wailing the dead. However, they considered impugning lineage and wailing as minor Kufr. This means that negligence of Salah was considered as an act of major Kufr.

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They also brought as evidence what has been authentically reported in the Sahih (Authentic Hadith Book) of Muslim from Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: (What prevents one to fall into Kufr and Shirk is abandoning Salah.) Furthermore, they supported their view with what has been reported by Imam Ahmad, Abu Dawud, at-Tirmidhi, an-

Nasa'y, and Ibn Majah with a good and sound chain of transmission from Buraydah Ibn Al-Husayb (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾That which differentiates us from them (i.e. Kafirs and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.﴿ When the Prophet (peace be upon him) was asked about fighting the rulers who abandon some of Allah's obligations and violate some of His prohibitions, he (peace be upon him) answered: ﴾No, as long as they offer Salah.﴿ In another narration he (peace be upon him) said: ﴾Unless you see clear Kufr (on their part).﴿ This indicates that abandoning Salah is clear Kufr and there is more evidence for that. This is the correct view even though those who hold this view are less than those who view abandoning Salah to be minor Kufr. However, the crucial factor is the existence of evidence, not the number of scholars.

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Allah (Glorified and Exalted be He) says: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ He (Glorified and Exalted be He) also says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ Therefore, all Shar`y (Islamic legal) evidence supports the view that abandoning Salah is an act of major Kufr, even if the person neglects it out of laziness and does not deny it as a Wajib act. It should be noted that those who die while abandoning Salah are not considered as dying in the state of Tawhid; rather, they have died in the state of Kufr, The Prophet (peace be upon him) said: ﴾I have been ordered to fight people until they say La ilaha illa Allah (there is no god but Allah). If they say it, then they save their lives and property from me except in accordance of duty, and then their reckoning will be done by Allah.﴿ Salah is an established duty of the Shahadah. This ruling is also supported by another Hadith reported in

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the two Sahihs (Al-Bukhari and Muslim's books of Hadith) in which the Prophet (peace be upon him) said: ﴾I have been ordered to fight the people until they testify that La ilaha illa Allah and that I am the Messenger of Allah, offer Salah, pay Zakah (obligatory charity). If they do that, then they save their lives and property from me except by the due rights of Islam, and then their reckoning will be done by Allah.﴿ Moreover, Allah (Glorified and Exalted be He) says about the denizens of the Hellfire: ﴾"What has caused you to enter Hell?"﴿ ﴾They will say: "We were not of those who used to offer the Salât (prayers),﴿ ﴾"Nor we used to feed Al-Miskîn (the poor);﴿ ﴾"And we used to talk falsehood (all that which Allâh hated) with vain talkers.﴿ , ﴾And we used to belie the Day of Recompense,﴿ It is noted that Allah (Exalted be He) mentions that one of the things that cause them to enter the Hellfire is their abandoning of Salah - we ask Allah for protection. Therefore, it is Wajib on the followers of Islam, men and women, to be cautious of abandoning Salah, whether it is out of denying it as a Wajib act or out of laziness. Thus, those who deny it as a Wajib act become Kafirs (disbelievers) according to the Ijma` and those neglect it out of carelessness and laziness become Kafirs according to the more correct of the two scholarly opinions, and therefore, people should be cautious in this regard. We ask Allah for protection and safety for Muslims.

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Q: There are people who interpret texts according to their own understanding, regardless of having knowledge or not. They say things like: Jumu`ah (Friday) Prayer to Jumu`ah Prayer, Ramadan to Ramadan and `Umrah (lesser pilgrimage) to `Umrah are expiations for the sins committed in between them. There was a debate on the subject of Salah (Prayer) and they said: 'indeed, the Messenger of Allah (peace be upon him) said: ﴾Jumu`ah Prayer is an expiation for the sins committed between it and the next Jumu`ah.﴿ **We request his Eminence Shaykh to guide people to the sound understanding of the texts and what they should do towards such texts, particularly those including these rulings.**

A: The Prophet (peace be upon him) said: ﴾The Five Obligatory Daily Prayers, Jumu`ah Prayer to Jumu`ah Prayer, and Ramadan to Ramadan are expiations for the sins committed in between as long as the person avoids major sins.﴿ This is the way it is reported in the Hadith: "As long as the person avoids major sins", and abandoning Salah is the most heinous major sin. Even if we agree with the view that abandoning Salah is not an act of major Kufr (disbelief that takes the Muslim out of Islam), it is the most heinous major sin. In another narration, the Prophet (peace be upon him) said: ﴾If major sins are not committed.﴿ Therefore, if the person commits major sins, then

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their Salah, Sawm (Fast), Zakah obligatory charity), Jumu`ah Prayer and any other good deeds will not expiate their sins. For this reason, the Jumhur (dominant majority of scholars) said that performing Faridahs (obligatory act) and avoiding major sins expiate minor sins. Major sins will only be expiated by offering Tawbah (repentance to Allah) and that is why Allah (Glorified and Exalted be He) says: ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins﴿ namely, the minor sins, ﴾and admit you to a Noble Entrance (i.e. Paradise).﴿ Therefore, when you hear the texts in which expiation for sins is mentioned due to the performance of some good deeds, then you should know that this is conditional to the avoidance of major sins. For example, the Prophet (peace be upon him) said: ﴾'Umrah is an expiation for the sins committed between it and the next.﴿ And: ﴾Whoever performs Hajj to Al-Bayt (the House: another name for the Ka`bah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj) will come out as sinless as a newly-born child (just delivered by his mother).﴿ Namely, on the condition that one sets aside sins and avoids

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major sins, and that is why the Prophet said: ﴾and does not approach his wife for sexual relations nor commits sins (while performing Hajj).﴿ In the same context, the Prophet (peace be upon him) said: ﴾Hajj which is accepted will receive no other reward than Jannah.﴿ The accepted Hajj is that during which the person does not insist on committing major sins. This also applies to the other good deeds to which the Messenger (peace be upon him) related the expiation for sins, namely, as long as major sins are avoided. For example, the Prophet (peace be upon him) said: (Indeed, observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah) expiates the sins of the year preceding it and the year following it.) This means on the condition that major sins are avoided. The same ruling also applies to observing Sawm on the Day of `Ashura' (10th of Muharram), (Verily, it expiates the sins of the year preceding it.) This means when the person avoids major sins. Allah (Glorified and Exalted be He) says: (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins) The Prophet (peace be upon him) said: (Jumu`ah (Friday) Prayer to Jumu`ah Prayer, Ramadan to Ramadan and `Umrah (lesser pilgrimage) to `Umrah are expiations for the sins committed in between them

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as long as one does not commit major sins) These are different narrations of the Hadith. Moreover, when the Prophet (peace be upon him) mentioned his Wudu' (ablution) and that whoever performs Wudu' like he (peace be upon him) did will have their sins forgiven, he (peace be upon him) said: (As long as one does not commit Al-Maqtalah.) Scholars said that 'Al-Maqtalah' means a major sin, and thus, the meaning would be: 'as long as one avoids major sins.' We ask Allah for safety and protection.

16 - On major sins

Q: Dear Eminence Shaykh, please mention some of the major sins and the most dangerous ones among them that the expiation of which is nothing but avoiding them.

A: These major heinous sins are the ones regarding which the threat of Allah's wrath, curse, or punishment in the Hellfire has been reported, or the sins regarding which Hudud (ordained punishments for violating Allah's Law) have been established. These major sins include theft, Zina (sexual intercourse outside marriage), drinking intoxicant, undutifulness to parents, severing the ties of kinship, devouring Riba (usury/interest), devouring

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the property of the orphan, Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) of unaware chaste believing women, killing a person without legal right and other similar sins. Therefore, the major sins are those regarding which Shar`y (Islamic legal) texts state the threat of Allah's wrath, His curse, the threat of punishment in the Hellfire, and the infliction of Had (ordained punishment for violating Allah's Law) upon the perpetrator, such as the Had of stealing, Zina and their like. This is the definition of major sins, according to the preponderant opinion of Muslim scholars. However, some scholars said that major sins also include sins where the perpetrators lose their faith or are disowned by the Prophet (peace be upon him) who said: ﴾I have no concern with that woman who wails loudly, shaves her hair and tears (her garment in grief).﴿ Namely, at the time of disaster. As-Saliqah is the woman who wails loudly at the time of disaster such as at the death of her father or brother, al-Haliqah is the woman who shaves her hair or plucks it out at the time of grief and ash-Shaqqah is the woman who tears her garments in grief. In another narration the Prophet (peace be upon him) said: ﴾Those who tear their garments, slap their cheeks, or bring about the lamentation of Jahiliyyah (pre-Islamic time of ignorance) are not from us (i.e. true Muslims).﴿ This is evidence that such things are counted as major sins according to the opinion of a large number of scholars, because of the threatening: 'not from us' and 'I have no concern with', or the negation of faith

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such as when the Prophet (peace be upon him) said: ﴾None of you shall truly believe until he loves for his brother what he loves for himself.﴿ And: ﴾By Allah, he shall not believe! By Allah, he shall not believe! By Allah, he shall not believe!" It was said: "Who is that O Messenger of Allah?" He said: "The one from whose evil his neighbor is not safe.﴿ Evil here means injustice and transgression as well as other similar texts. Some scholars said that such sins are classified as major sins if faith has been negated from the perpetrator or if the Prophet (peace be upon him) disavowed them. Therefore, such sins will be considered similar to the sins for which the doer earns Allah's curse, wrath, threat of entering the Hellfire and those sins for which penalties have been established such as the penalty for theft, Zina, Qadhf, and the like.

17- Ruling on abandoning Salah out of laziness or denial of its obligation

Q: In some Hadiths the Prophet (peace be upon him) explains that those who abandon Salah (Prayer) are Kafirs (disbelievers). Is it the kind of Kufr (disbelief) that causes one to be out of the fold of Islam? May Allah reward you with the best reward.

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A: In the name of Allah, praise be to Allah, and may the peace and blessings of Allah be upon the Messenger of Allah, his family, and his Companions and whoever follows his path and is guided by his guidance until the Day of Judgment. To proceed: Salah (Prayer) is the most important pillar of Islam after Shahadah (Testimony of Faith). Therefore, abandoning it is an act of major Kufr (disbelief that takes the Muslim out of Islam) according to the Ijma` (consensus of scholars) if the person denies it as a Wajib (obligatory) act even if they perform it. Those shall be Kafirs because they belie Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says: ﴾and perform As-Salât (Iqâmat-as-Salât)﴿ And: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿

In another Ayah (Qur'anic verse), Allah (Glorified and Exalted be He) says: ﴾and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿ On the other hand, those who neglect Salah without denying it as a Wajib act or neglect some of it are also Kafirs according to the more correct of the two opinions maintained by scholars. This ruling applies to those who neglect Salah whether they neglect only Zhuhr (Noon) Prayer, 'Asr (Afternoon) Prayer, Fajr (Dawn) Prayer, or Jumu`ah (Friday) Prayer. Those are Kafirs because the Prophet (peace be upon him) said: ﴾What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is Salah.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book]).

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It is noteworthy that when Kufr or Shirk is mentioned with definite article, it refers major Shirk or major Kufr according to the more correct of the two opinions maintained by scholars. The Prophet (peace be upon him) also said: ﴾That which differentiates us from them (i.e. Kafirs and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.﴿ (Related by Imam Ahmad and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) such as Abu Dawud, at-Tirmidhi, an-Nasa'y, and Ibn Majah with a sound and authentic chain of transmission from Buraydah (may Allah be pleased with him)) Moreover, the Sahabah (Companions of the Prophet) asked him about the rulers who do not offer Salah at its appointed times, saying: 'Should we fight against them O Messenger of Allah?' He said: ﴾No, as long as they offer Salah.﴿ In another narration, the Prophet (peace be upon him) said: ﴾Unless you see clear Kufr for which you would have proof from Allah.﴿ This is evidence that rulers, kings and caliphs who do not offer Salah commit an act of unquestionable clear Kufr. Therefore, it is Wajib upon all Muslims including rulers, kings, ministers, men, women, and everyone else to offer Salah at its appointed times since those who abandon and neglect it commit an act of major Kufr according to the more correct of the two opinions maintained by scholars. However, a group of scholars consider it minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) and minor injustice if the person still believes that it is a Wajib act

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and does not deny it, but this is a weak opinion and the correct opinion is that it is major Kufr. Therefore, we should be cautious of that and we should advise each other to maintain Salah and perform it in congregation at its appointed times. It is Wajib on men to offer Salah in congregation at Masjids (mosques) at its five appointed times: Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and 'Isha' (Night). Some men might be careless of the Fajr Prayer and perform it at home or after sunrise. This is a grievous evil which one should be cautious of and mutual advice should be exchanged to give up this habit because it is the act of the hypocrites. On the other hand, it is Wajib on women to perform Salah at its appointed five daily times and maintain it in tranquility and Khushu` (the heart being submissively attuned to the act of worship) because Salah is the pillar of Islam: whoever keeps and maintains it, keeps and protects their religion and whoever neglects it will be more negligent of other religious duties and obligations. It is authentically reported from the Prophet (peace be upon him) that he said: (Whoever maintains it will have it as illumination, proof and salvation on the Day of Resurrection, and whoever does not maintain it will not have it as illumination nor proof nor salvation on the Day of Resurrection and they will be gathered on the day of Resurrection with Pharaoh, Haman, Qarun and 'Ubay ibn Khalaf.) (Related by Imam Ahmad (may Allah bestow His mercy upon him) with a good and sound chain of transmission from 'Abdullah Ibn 'Amr Ibn Al-'As (may Allah be pleased with him and his father) This Hadith points out that the person who abandons Salah commits a heinous crime and is a Kafir who will be gathered

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with Pharaoh, Haman, Qarun and 'Ubay ibn Khalaf. These people were the valiant leaders of Kufr, and those who abandon Salah will deserve to be gathered with them. Therefore, if one abandons it because of presidency and kingdom, he will be like Pharoah because his kingdom and arrogance kept him away from following the truth. On the other hand, if he gets busy with his ministry and position and neglects Salah, then he will be like Haman, the minister of Pharaoh, and therefore, he will be gathered with him on the Day of Resurrection - we ask Allah for protection. If one get busy with his property and desires and abandons Salah, then he will be like Qarun whom Allah (Exalted be He) caused the earth to swallow along with his house because of his arrogance and because he was always busy with his property which kept him away from obeying Allah (Exalted be He) and His Messenger (peace be upon him). If a person gets busy with his trade, selling and buying, and neglects Salah, then he will be like 'Ubay ibn Khalaf, the Makkah merchant and one of the Kafirs who was killed on the day of Uhud by the Prophet (peace be upon him) himself.

Therefore, it is Wajib to beware of being careless about Salah since Allah (Glorified and Exalted be He) says in His Noble Book that carelessness and sluggishness in Salah are the traits of the hypocrites. Allah (Exalted be He) says in the Surah (Qur'anic chapter) of an-Nisa': (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.) This is one of their evil traits. He (Glorified and Exalted be He) also says in the Surah of at-Tawbah: (And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.)

Thus, it is Wajib on men and women to be cautious about neglecting Salah, to take care of it and to maintain it at its appointed times. More caution should be taken, especially, of neglecting the Fajr Prayer in congregation due to staying up late at night. It is Wajib on men and women to be cautious about staying up late during night because this may cause one to neglect offering Salah at its appointed time or in congregation. It is Wajib to be cautious of neglecting Salah as a whole and men have to beware of neglecting offering it in congregation. There should be more caution about neglecting the Fajr Prayer by both men and women because Allah (Exalted be He) likens whoever neglects the Fajr Prayer to the hypocrites. There should be mutual advice in this regard, since Allah (Glorified and Exalted be He) says: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ He (Glorified and Exalted be He) also says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ Furthermore, the Prophet (peace be upon him) said: «'Religion is based on advising one another.' It was said: 'For whom, O Messenger of Allah?' He replied: 'For Allah, His Book, His Messenger and for Muslim rules and public.» Advice should be given to your family

and brothers warning them about staying up late at night for watching TV, satellite channels or something else. However, staying up late at night in obedience to Allah, to perform Tahajjud (optional late night Prayer), read the Qur'an or read the books of knowledge for the sake of study, then there is no harm if it does not take a long time and causes one to neglect Salah in congregation. If one stays up late for a short time seeking knowledge, obeying Allah (Exalted be He) and His Messenger (peace be upon him), reading the books of knowledge and performing Tahajjud, then such acts are recommended and rewarded, but the person has to be careful and should not let staying up late for such acts keep them away from performing Faridah (obligatory act). The Prophet (peace be upon him) advised Abu Hurairah and Abu Ad-Darda' to perform Witr (Prayer with an odd number of units) at the beginning of the night due to their study which made it difficult for them to wake up towards the end of the night. If the person wakes up towards the end of the night, they should sleep early in order to wake up later to offer Salah as much as they can during night and perform the Fajr Prayer in congregation so that they will obtain all kinds of goodness. We ask Allah to grant us and all Muslims success, guidance and the correction of intention and action, and La hawla wala quwwata illa billah (there is neither might nor power except with Allah!).

18 - Verification of the saying "The good deeds of whoever abandons Salah shall not be accepted."

Q: It is reported that the Prophet (peace be upon him) said: "The good deeds of whoever abandons Salah (Prayer) shall not be accepted. If they die (while abandoning Salah), they should not be

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washed, no Janazah (Funeral) Prayer should be performed over them, and they should not be buried in the Muslim cemetery.

A: This is not a Hadith. It is the statement of some scholars and it is not a Hadith of the Prophet (peace be upon him). It is a saying of those who hold the view that the person who abandons Salah commits an act of major Kufr (disbelief that takes the Muslim out of Islam). They say that such a person should not be washed, no Janazah Prayer should be performed over them and they should not be buried with Muslims because the Prophet (peace be upon him) said: ﴿What prevents one to fall into Kufr and Shirk (associating others with Allah in His Divinity or worship) is Salah.﴾ (Related by Muslim in his Sahih (Authentic Hadith Book))

They also supported their opinion with the Hadith that reads: ﴿That which differentiates us from them (i.e. Kafirs and hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir.﴾ This is evidence provided by those who hold the opinion that the person who abandons Salah is Kafir (disbeliever). They say that they should not be washed or enshrouded, no Janazah Prayer should be performed over them and they should not be buried with the Muslims. Instead, they should be buried far away from the Muslim cemetery like other Kafirs as the Prophet (peace be upon him) said to 'Aly Ibn Abi Talib upon the death of Abu Talib when 'Aly (may Allah be pleased with him) came to the Prophet (peace be upon him) and said: 'O Messenger of Allah,

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﴿Your old deviated uncle passed away. He (peace be upon him) said: 'Go and bury him, go and bury him.'﴾ The Prophet (peace be upon him) did not order 'Ali to enshroud him and perform Janazah Prayer over him because he died as a Kafir. Abu Talib died on the religion of his people despite the fact that the Prophet (peace be upon him) exerted his efforts to convince him to revert to Islam, but he was not guided. Allah (Exalted be He) says: ﴿Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills.﴾ He (Glorified and Exalted be He) also says: ﴿Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills.﴾ The point is that the Kafir, whether or not he is a relative, should not be washed, no Janazah Prayer should be performed over him and he should not be buried in the Muslim cemetery.

19 - Difference between those who abandon Salah intentionally or out of carelessness

Q: Is there a difference between those who abandon Salah (Prayer) intentionally and those who neglect it out of carelessness and laziness ?

A: The difference between them is that the person who abandon Salah intentionally and deny it as a Wajib (obligatory) act or mock it, is a Kafir (disbeliever), according to the Ijma` (consensus of scholars). They are considered as apostates who renounced Islam, and thus, they should be killed because they changed their religion and belied Allah (Exalted be He) and His Messenger (peace be upon him) by believing that Salah is not Wajib

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or by mocking it. Allah (Glorified and Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ If the person neglects Salah out of carelessness, says: 'I believe in it, I know that it is Wajib and Faridah

Q: If one abandoned Salah (Prayer) and Sawm (Fasting) during a certain period of their life, and then repented to Allah (Exalted be He) and started to pray and observe Sawm in Ramadan, are they obligated to make up for missed Salahs and Sawm?

A: According to the correct scholarly opinion, such a person is not obligated to make up for that and Tawbah (repentance to Allah) will suffice, all praise be to Allah. Right and sincere Tawbah is sufficient, all praise be to Allah. The Prophet (peace be upon him) said: ﴾Islam wipes away whatever (sins) came before it, and Tawbah wipes away whatever (sins) came before it.﴿ The one who abandons Salah becomes a Kafir (disbeliever) because of that. Thus, if they revert to Islam and repent, no compensation is required to be made like all other Kafirs. If they renounce Salah, they will be treated like other apostates who later return to Islam; they are not obligated to make up for the Salahs and Sawm they have missed.

Q: Should a Muslim who began to perform Salah (Prayer) at a later stage make up for

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the obligatory Salahs they neglected before? Is it permissible to make up for the missed Salahs during the times which the Prophet (peace be upon him) forbade performing Salah in?

A: Such a Muslim is not obliged to make up for the previously missed Salahs if they turn to Allah in repentance, that will suffice to obliterate whatever preceded it, all praise be to Allah. A person who is required to make up for a missed Salah can make up for it at any time i.e., there is no time during which it is forbidden to do so. The Prophet (peace be upon him) says: ﴾Anyone who misses a Salah because they sleep or forget it, the Kaffarah (expiation) of it is that they should offer it when they remember it.﴿ If, for example, someone forgot to perform Zhuhr (Noon) Prayer and only remembered that after `Asr (Afternoon) Prayer, one must hasten to make up for it. If someone forgot to perform `Isha' (Night) Prayer and only remembered that after Fajr (Dawn) Prayer, one must hasten to make up for it.

Q: How should a Muslim make up for the Salah he did not perform since reaching the age of puberty? Will he be called to account for neglecting them? May Allah reward you with the best.

A: He should repent of the past negligence, but it is not necessary for him to make up for that. If he turns to Allah (Exalted be He)

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in sincere repentance, Allah will obliterate from him that Kufr (disbelief) and aberrance. Allah (Glorified and Exalted be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿

Whosoever turns to Allah in sincere repentance will be successful. The Prophet (peace be upon him) said: ﴾(Sincere) Repentance obliterates what had preceded it (of sins).﴿ And: ﴾And a person who repents from a sin is like someone who has not sinned.﴿ The correct opinion is that a person who abandons Salah out of laziness is a Kafir (disbeliever) in the sense of major Kufr (disbelief that takes the Muslim out of Islam); if his negligence to perform it is due to denying its obligation, he is a Kafir based on Ijma` (consensus of scholars). If a Kafir embraces Islam, he is not commanded to make up for the Salahs and Sawm (Fast) he did not perform before accepting Islam.

Q: A brother asks: If a person neglected to perform Salah for several months due to being tricked by Satan, should he make up for them and how should he do that i.e. should he perform every obligatory Salah he neglected in the past together with the present one at the due time of the latter, or is there another way?

A: A person who neglects to perform Salah is a Kafir (disbeliever) according to the more correct of the two opinions held by scholars in this regard, even if he did not deny its obligation. The Prophet (peace be upon him) said

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in a Sahih (authentic) Hadith: ﴾What makes one a disbeliever and a polytheist is abandoning Salahs.﴿ He (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ There are other Hadiths to this effect. However, if he repents, then repentance obliterates whatever sins were committed before it, praise be to Allah. It is not obligatory for him to make up for the past obligatory acts of worship. This is the correct opinion since embracing Islam obliterates all the sins committed before that time. The Prophet (peace be upon him) did not command those who embraced Islam to make up for the obligatory acts of worship they did not perform before accepting Islam nor did he command those who re-embraced Islam, after leaving it, to make up for the obligatory acts of worship they did not perform during that period. Repentance suffices, praise be to Allah. It obliterates whatever sins preceded it and he is not required to make up for the past obligatory acts of worship.

55- Ruling on a girl who began to pray and fast several years after reaching the age of menstruation

Q: Your Eminence Shaykh, a girl began to menstruate when she was fourteen years old. Yet she continued until she reached nineteen years old

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without observing either Salah (Prayer) or Sawm (Fasting). Now she has sincerely repented to Allah and has begun to observe Salahs at their regular times and observe Sawm and she offers a lot of supererogatory Salahs. She praises Allah and asks directions from Your Eminence Shaykh regarding what she has neglected. Should I make up for the previous Sawm and Salahs I neglected?

A: There is no making up required of you. Tawbah (repentance to Allah) suffices on your part and obliterates what preceded it. You (are considered to) have re-embraced Islam without wasting your past good deeds, praise be to Allah. We ask Allah to make us and you hold fast to what is right. Those who embraced Islam were not commanded by the Prophet (peace be upon him) to make up for past Sawm or Salahs.

Q: A message from a brother from Zabadani, Syria, in which he poses the following question: Some people reach the age of fifty-five without having performed Salah (Prayer) nor observed Sawm (Fast). Inquiring about this, he was told by someone: You should make up for the Salah and Sawm you have missed. Otherwise, you will make up for the missed Salah on the floor of Hellfire. Is this correct? What advice can you give to this man? May Allah reward you with the best.

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A: It is obligatory on such a person to repent to Allah (Exalted be He). What has been stated is not correct. Allah (Exalted be He) accepts the repentance of those who repent to Him. There is no need for him to make up for the missed Salahs. He should repent to Allah of his negligence in performing Salah and observing Sawm in the past. This is sufficient for him since repentance obliterates all past sins. This is based on the saying of the Prophet (peace be upon him): ﴾The one who repents of sin is like one who has not sinned.﴿ He (peace be upon him) also said: ﴾Repentance wipes out all that has gone before it (previous misdeeds).﴿ Allah (Glorified be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ If a Kafir (disbeliever) repents, there is no need for him to make up for the acts of worship he missed. Rather, he should begin doing good deeds, fearing and obeying Allah (Exalted be He) and fulfilling His Rights and avoiding what He prohibited. If a Muslim neglects to observe anything other than Salah, such as Sawm or Zakah (obligatory charity), he should make up for them because he continues to be a Muslim. On the other hand, if he abandons Salah he becomes a Kafir, since abandoning Salah is tantamount to major Kufr (disbelief that takes the Muslim out of Islam). A Kafir must renew his repentance, but there is no need for him to make up for the acts of worship he missed. To put it another way, there is no need for him to make up for the Zakah, Salah or Sawm he failed to observe in the past since he was considered a Kafir due to neglecting Salah. There is no need for him to make up for them since his Kufr is major. If he repents to Allah (Exalted be He), he should begin by doing good deeds and repentance obliterates the past sins. The Messenger of Allah (peace be upon him) did not command those who embraced Islam to make up for the acts of worship they missed, nor did the Sahabah (Companions of the Prophet) command

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the Murtads (apostates) to make up for the acts of worship they missed. When a group of people abandoned Islam during the reign of Al-Siddiq, they were fought against by Al-Siddiq and the Sahabah. Some of them repented but they were not commanded to make up for the acts of worship they missed.

Q: A brother from the Hashemite Kingdom of Jordan says in his question: I am a twenty-five year old youth who did not perform Salah (Prayer) out of negligence for nine years. Recently I have repented to Allah but I am confused about the Salahs I missed in the past. Should I make up for them? If I should make up for them, should I offer every obligatory Salah that I missed in the past together with the same presently due Salah until I complete this period? Please advise me, may Allah benefit us and you.

A: Praise be to Allah Who bestowed the gift of repentance on you. Our advice to you is to stick to repentance, thank Allah (Glorified and Exalted be He) for this blessing, and beware of keeping company with bad people who may cause you to relapse into abandoning Salah. As for making up for the past Salahs, you do not have to do so. Repentance suffices since it wipes out whatever sins were committed before it and embracing Islam does the same thing. Those who apostatized during the lifetime of the Sahabah (Companions of the Prophet, may Allah be pleased with them) were not commanded by the Sahabah to make up for the Salahs they missed before their repentance. What is meant is that repentance suffices, praise be to Allah.

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The Prophet (peace be upon him) said: ﴾Islam wipes out all that has gone before it (previous misdeeds).﴿ ﴾And repentance wipes out all that has gone before it.﴿ You do not have to make up for the Salahs you did not perform during the previous nine years. You should hold fast to repentance, which is regretting past sins. The essence of repentance is the regret felt for past wrong actions with complete abstention, avoidance and firm determination not to do them again. We advise you to keep to repentance and remain steadfast in it. We also advise you to ask Allah to help you adhere to the truth and persevere in pursuing it. A last advise is to maintain the duty of performing Salahs regularly at their due times in congregation at the Masjid (mosque) and to stay away from bad companions who may lure you into committing acts prohibited by Allah, such as neglecting Salah and other evils. We ask Allah that He grants us and you success and steadfastness in the truth.

Q: A twenty-three-year-old youth from Al-Qasim says: I was, in the past, negligent in the performance of Salah (Prayer) and even in fasting Ramadan. Many years have passed during which I did not observe fasting Ramadan without a Shar`y (Islamically lawful) excuse. Rather, this was due to mere negligence i.e., once I feel hunger or thirst, I would break my Sawm (Fast). Then Allah blessed me with repentance to Him and guided me. Recognizing the gravity of this matter, I started to observe performing Salah regularly. But what makes me suffer,

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Your Eminence, are those days of my life that passed without performing Salah as well as those days of Sawm (fast) on which I broke my fast. How can I discharge myself from this obligation? May Allah reward you with the best.

A: What is obligatory on you, my brother, is to just repent to Allah, all praise be to Allah. Since you have repented to Allah, felt regret, gave up sins, and began to do righteous deeds, this suffices - all thanks and praise be to Allah. You do not have to make up for past missed Salah or Sawm since abandoning Salah is Kufr (disbelief) and repentance wipes out whatever sins were committed before it. The Prophet (peace be upon him) said: ❨Repentance wipes out all that has gone before it (previous misdeeds).❩ He (peace be upon him) also said: ❨The one who repents of sin is like one who has not sinned.❩ In conclusion, a person who repents of abandoning both Salah and Sawm does not have to make up for either one of them. With regard to the Sawm you missed after observing Salah regularly, you should make up for it, if you missed any days of Sawm. As for the Sawm you missed during the period you were abandoning Salah, repentance suffices, all praise be to Allah. But any days on which you neglected Sawm, after having repented of abandoning Salah, must be made up for.

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Q: In the past I did not observe Salah (Prayer) but now, all praise be to Allah, I perform Salah regularly. During the previous period my family members would exhort me to perform Salah but my reply was: - as I used to describe myself - I am a Kafir (disbeliever). Yet after Allah guided me I felt regret. Is the door of repentance open for me? Please guide me, may Allah benefit us and you.

A: Yes, any sin can be repented of, even major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Thus, you should repent to Allah (Glorified and Exalted be He), regret what you committed in the past, and have firm determination not to commit this sin again. Allah (Glorified be He) turns in forgiveness to whoever repents to Him. Praise be to Allah Who bestowed repentance on you.

Q: A brother from Egypt who lives in the Hashemite Kingdom of Jordan says: I am an Egyptian youth. I did not perform Salah (Prayer) until I reached twenty years of age because during this period no one guided me nor did I recognize its importance. I committed many sins. Then Allah blessed me with Tawbah (repentance to Allah). Please guide me, may Allah reward you with the best, regarding my past life. What should I do?

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A: Tawbah is sufficient my brother. Praise be to Allah that He bestowed the gift of Tawbah on you. Tawbah suffices. The Prophet (peace be upon him) said: ﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ Meaning that it erases whatever sins were committed before it. He (peace be upon him) also said: ﴾The one who repents of a sin is like one who has not sinned.﴿ You do not have to make up for the Salah (Prayer) or the Sawm (Fast) you did not perform in the past. Tawbah erases all this, praise be to Allah.

Q: I began to perform Salah (Prayer) when I was seventeen years old. Should I make up for the Salahs I missed in the past?

A: You do not have to make up for the Salahs you missed in the past. Rather, you should repent for your negligence in the past. This is because it was obligatory on you to perform Salah upon reaching fifteen years of age, i.e., the age of puberty. The same applies to females who should observe performing Salah regularly with the beginning of menstruation. Thus, if you abandoned Salah after reaching the age of puberty, you should repent to Allah of this. Yet you should not make up for these Salahs since abandoning Salah is tantamount to Kufr (disbelief), which necessitates Tawbah (repentance to Allah). May Allah protect us.

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56- Ruling on making up for Salahs missed because of ignorance or negligence

Q: A young man used not to pray but Allah bestowed on him Tawbah (repentance to Allah). Some scholars gave him a Fatwa that he should make up for the Salahs he missed in the past. Otherwise, he will make up for them in Hellfire. Please give us a Fatwa, may Allah reward you with the best.

A: If this young man abandoned Salah due to his ignorance of its obligation, he does not have to make up for these Salahs, but he must repent to Allah. The Messenger of Allah (peace be upon him) did not command those who embraced Islam to make up for the Salahs they did not perform before their embracing Islam. Also, those who apostatized during the lifetime of the Sahabah (Companions of the Prophet, may Allah be pleased with them) were not commanded by the Sahabah to make up for the Salahs they missed before their Tawbah. On the other hand, if he does not deny its obligation, that is, if he abandoned some Salahs out of negligence and laziness, accusing this person of Kufr (disbelief) is a controversial matter among scholars. Some hold the opinion that he is guilty of major Kufr (disbelief that takes the Muslim out of Islam), which is the correct opinion since the Prophet (peace be upon him) said: (Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.) (Related by Muslim in his Sahih)

He (peace be upon him) also said: (The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).) Whereas the Jumhur (dominant majority of scholars) maintained that it is Kufr (disbelief) but is not tantamount to taking the Muslim out of Islam.

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If he did not deny its being obligatory, then it is a minor form of Kufr that does not take the Muslim out of Islam, but makes it obligatory for him to make up for these missed Salahs. If he makes up for these Salahs to be on the safe side, this is good. As for what was stated by this Mufty that he would make up for them in Hellfire, I do not know of any basis for it. Anyway, the correct scholarly opinion is that it is not obligatory for him to make up for them. Yet if he makes up for them to be on the safe side and avoids the divergent opinions of scholars, this will be good as long as he did not deny its obligation but abandoned it out of laziness. Accordingly, if he makes up for them to be on the safe side, this is good. Otherwise, he does not have to make up for them.

57- Ruling on a person who used to abandon Salah

Q: Since I was born until the age of fifteen I did not perform the obligation of Salah (Prayer). Yet I have been performing Salah regularly for seventy years, and I have made up for the Salahs I did not perform in the previous period. Yet our respectable scholars stated that this is not valid. Please guide me, may Allah reward you.

A: Praise be to Allah Who blessed you with steadfastness in performing Salah (Prayer) regularly for this long period. With regard to the Salahs you abandoned before reaching fifteen years old, this needs to be detailed: If when you reached fifteen years old, you attained puberty, that is coarse pubic hair grew around your sexual organs, or

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you discharged semen as a result of a wet dream, visualization, looking, or suchlike, this proves that you attained puberty, which means that the Salahs you abandoned afterwards are forgiven if you have repented to Allah of this and felt regret since Tawbah (repentance to Allah) wipes out what was committed before it. Accordingly, if you have repented to Allah, felt regret for your neglecting to perform Salah, and had firm determination not to commit this again and continued doing so as you have mentioned, then praise be to Allah that all what you abandoned is obliterated by your Tawbah, since Tawbah wipes out what was committed before it. The Prophet (peace be upon him) said: (Islam wipes out all that has gone before it (previous misdeeds). And Tawbah wipes out all that has gone before it.) This is a clear proof that it wipes out the sins committed prior to it. Accordingly, what was said to you by this scholar is false and wrong and cannot be stated by a scholar since by Tawbah Allah obliterates Kufr (disbelief) and all other sins.

On the other hand, if this took place before reaching the age of puberty, i.e., you repented to Allah and remained steadfast in performing Salah regularly before completing fifteen years of age and you neither ejaculated nor grew pubic hair before completing fifteen years of age, then you fall under the same ruling as children on whom no Salah is obligatory, as it only becomes obligatory by attaining puberty.

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Thus, if you did not reach the age of puberty when you abandoned Salah, then you owe nothing since you were not Mukallaf (meeting the conditions to be held legally accountable for their actions) and it was not obligatory on you at the time. Even if you were commanded to perform it and your Waliy (guardian) should have commanded you to perform it and should have disciplined you for not performing it, yet it was not obligatory on you in the same way it is obligatory on Mukallaf people. You should have performed it regularly so that you could have gotten accustomed to it. Your Waliy also should have called you to account for it. Yet abandoning any Salah on your part before reaching the age of puberty incurs no sin on you. Accordingly, you neither have to make up for them nor repent of this since at the time you were not a Mukallaf person. Rather, a person becomes Mukallaf after attaining puberty. Therefore, you should praise Allah for bestowing on you Tawbah. Feel tranquil and know that, praise be to Allah, you are on the good path and that your Tawbah of abandoning Salah before reaching fifteen years of age, whether you attained puberty or not, makes you deserving of Allah's Forgiveness and obliterates your sins. Allah wipes out past sins through Tawbah. Allah (Glorified be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ The Prophet (peace be upon him) said to `Aishah: ﴾The one who repents of sin is like one who has not sinned.﴿ We ask Allah to bestow on us, you and all Muslims sincere Tawbah and to accept our good deeds.

Q: I have begun to perform Salah only after reaching twenty years of age. What should I do regarding the previous period? May Allah reward you with the best.

A: You only have to repent to Allah (Glorified and Exalted be He) brother and regret abandoning Salah in the past. Allah (Glorified and Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Abandoning Salah is tantamount to Kufr (disbelief). Its only remedy is through repenting to Allah. Repenting to Allah of this is sufficient on the part of a man or a woman and there is no need for them to make up for the past Salahs. Allah (Glorified and Exalted be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ The Prophet (peace be upon him) says: ﴾Islam wipes out all that has gone before it (previous misdeeds). And repentance wipes out all that has gone before it.﴿ Be grateful to Allah brother for guiding you, ask Him for steadfastness, regret your past negligence, hold fast to sincere Tawbah, do a lot of good and righteous deeds, and expect good in this life and a blessed end. We ask Allah to make us and you stand firm on what is right.

Q: A brother from the Arab Republic of Egypt says: I am a young man

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who did not perform some obligatory Salahs (Prayer) in the past. Should I make up for them now? How should I make up for them, if this is obligatory? How should the intention be made?

A: Salah is the pillar of Islam. It is the most important obligation after the Two Shahadahs (Testimonies of Faith). Whoever abandons it and denies its being obligatory is a Kafir (disbeliever) according to the consensus of Muslim scholars. Whoever abandons it out of laziness without denying its being obligatory is also a Kafir (disbeliever) according to the more correct of the two opinions maintained by scholars since the Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ He (peace be upon him) also said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ (Related by Muslim in his Sahih with other Hadiths to the same effect) Whoever abandons Salahs or neglects some of them and then repents to Allah, it is not obligatory on him to make up for them. You should be steadfast in performing Salah, ask your Lord for success and help, and repent to Allah of abandoning Salah in the past. Yet it is not obligatory on you to make up for these Salahs since when a Kafir embraces Islam, it is not obligatory on him to make up for the missed acts of worship. The same applies to whoever abandons it out of negligence, such a person is judged to be a Kafir according to the more correct scholarly opinion, which means that it is not obligatory on him to make up for them. Yet it is obligatory on him to repent to Allah sincerely and feel regret and sorrow for the past

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and have firm determination to be steadfast in performing Salah from now on. When he does so, Allah (Glorified and Exalted be He) will accept his Tawbah (repentance to Allah). Allah (Glorified be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ The Prophet (peace be upon him) also said: ﴾The one who repents of sin is like one who has not sinned.﴿ Accordingly, you do not have to make up for these Salahs brother. This is the correct opinion.

58- Ruling on abandoning Salah out of ignorance

Q: A sister says that her mother, when she was young, used to abandon Salah (Prayer) out of ignorance but not due to negligence. She does not know the exact number of these Salahs. Now that she repented and performs Salah regularly, praise be to Allah, she asks how she should handle the past (Salahs)?

A: Tawbah (repentance to Allah) suffices for her, praise be to Allah. She does not have to make up for the past Salahs. It is obligatory on her to repent to Allah, which she has already done, praise be to Allah. Since abandoning Salah is Kufr (disbelief), it is only Tawbah that suffices in this regard, praise be to Allah.

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59- Ruling on the Salah performed by a person ignorant of the description of Salah

Q: I observe Salah (Prayer) regularly, praise be to Allah. Yet during my early days I performed half a Salah, for example I used to perform just two Sujuds (prostrations) in Fajr (Dawn) Prayer, thinking that I had performed a complete Salah; as for Zhuhr (Noon) Prayer that consists of four Rak`ahs (units of Prayer), I used to perform just four Sujuds (prostrations) within it. The same applies to other obligatory Salahs. I continued following this wrong way for four years due to my shyness. I was too shy to ask anyone, even my father who lives with me at home, although I was quite confident that he would explain the facts to me but I did not ask him. After this long period, i.e., after about four years, I asked someone who told me that my Salah is half a Salah. My question is: Should I make up for these Salahs? In which manner should I do so? May Allah lead you to what brings goodness.

A: This is a very strange matter; a Muslim man who lives among Muslims but does not know the description of Salah, which makes him perform just one Sujud within every Rak`ah. There is neither might nor power except with Allah! There is no doubt that this is a result of neglecting to perform Salah in congregation. Had the inquirer performed Salah

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in congregation, he would have known how to perform Salah and would have seen people performing two Sujuds within every Rak`ah. Yet due to his performing Salah at home and reluctance to inquire about that, he fell into this grave mistake. Knowledge should be sought and inquired about. Shyness should not prevent one from seeking it. Allah (Glorified and Exalted be He) says: ﴾Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.﴿ And: ﴾but Allâh is not shy of (telling you) the truth.﴿ Allah (Glorified be He) is not shy of telling and commanding the truth. Umm Sulaym once came to the Prophet (peace be upon him) and said: "O Messenger of Allah, ﴾'Verily, Allah is not shy of (informing of) the truth. If a woman has a wet dream, is she obligated to perform Ghusl (full ritual bath)?' He (peace be upon him) replied, 'Yes, if she sees discharge.'﴿ A Muslim man or woman should feel no shyness to ask about and understand the truth. Mujahid ibn Jabr, the respectable Tabi`y (Follower, one of the generation after the Companions of the Prophet), says: Knowledge cannot be learned by someone who is shy or arrogant. Neither of them can learn knowledge. It is not appropriate for a Muslim to feel too shy to ask about knowledge. In fact this is not shyness. Rather, this is weakness, negligence and laziness.

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The sound and permitted shyness is that which calls to and does not prevent what is good. The Prophet (peace be upon him) said: ﴾Modesty is a virtue through and through.﴿ Modesty results in only goodness. It is a branch of Iman (faith/belief) and it is completely good. It is a good moral that calls for having noble manners and performing righteous deeds, and prohibits ill manners and bad works. Based on Shari`ah (Islamic law), the opinion that seems correct is that you do not have to make up for these Salahs since you fall under the same ruling as someone who neglects Salah on purpose, due to your reluctance to inquire, even though it was quite easy for you. If we suppose that you were ignorant and that you thought that this was what is right, yet this continued for a long period of time, and ignoring this matter is a grave sin. Thus, you should repent to Allah, turn to Him, and ask Him for forgiveness. You should not commit this sin again. You should ask scholars about whatever you do not know and perform the future Salahs like Muslims: Every Rak`ah contains one Ruku` (bowing) and two Sujuds (prostrations). Every Rak`ah, whether in obligatory or supererogatory Salah, contains one Ruku`, without touching the ground, and two Sujuds on the ground. This is obligatory. You should perform Salah in this manner from now on. You should also perform Salah with the Muslims at Masjids (mosques) and should not perform it at home. It is obligatory and prescribed by Shari`ah (Islamic law) to perform Salah with the Muslims at the Masjids. It is authentically related that the Prophet (peace be upon him) said: ﴾Anyone who hears the call (to Salah) and does not come, there is no Salah for him, except for

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one who has an excuse.﴿ There came to the Messenger of Allah (peace be upon him) a blind man who said: ﴾O Messenger of Allah, I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) permission to perform Salah in his house. He (peace be upon him) granted him permission. Then when the man turned away he called him and said, 'Do you hear the call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Respond to it.'﴿ The Prophet (peace be upon him) commanded him to answer the call to Salah and did not give him a Rukhsah (concession) in spite of the fact that the man was blind and his house was far away from the Masjid and there was no one to guide him to the Masjid. Yet the man was commanded to perform Salah at the Masjid and was not given a Rukhsah to pray at his home. Then how should the case be with a sound person whom Allah endowed with eyesight. He has a lesser excuse than this. There is no excuse for him as long as he is healthy, endowed with eyesight, and hears the Adhan (call to Prayer). Since this person is endowed with much more bounties than that blind person who had no one to guide him, then he owes much more obligations to Allah. To put it another way, if blindness cannot stand as an excuse for not performing Salah in congregation, then the person who is endowed with eyesight and able to go to the Masjid is much more obliged to perform Salah in congregation. If the blind is not excused, then a seeing physically able man is all the more so. It happened that once a Bedouin entered the Masjid and performed Salah hurriedly, so the Prophet (peace be upon him) said to him: ﴾'Go back and pray. You have not prayed.' After repeating the Salah three times in the same manner, the man said, 'O Messenger of Allah! By the One who sent you with the truth, I cannot do any better than that, so teach me.' The Prophet (peace be upon him) said, 'When you stand for Salah, perform Wudu' properly, then face the Qiblah (Ka`bah-direction faced in Prayer) and say Takbir (saying: Allahu Akbar [Allah is the Greatest]). Then recite of the Qur'an as much as may be easy for you and then do Ruku` until you are tranquil in your Ruku`.

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Then rise until you straighten up. Then prostrate yourself until you are tranquil in your prostration. Then sit up until you are tranquil in your sitting. Then prostrate yourself until you are tranquil in your prostration. Then sit up until you are tranquil in your sitting and then do the same throughout your whole Salah.'﴿ The Prophet (peace be upon him) commanded him to perform Salah with tranquility, moderation and awe of Allah and not to be in a hurry. Yet the Prophet (peace be upon him) did not command him to make up for the Salah he performed improperly due to his ignorance and lack of insight. Rather, he (peace be upon him) commanded him to perform correct Salah from now on, where he should feel tranquility and Khushu` (the heart being submissively attuned to the act of worship). He (peace be upon him) did not command him to make up for the past Salahs. The same (ruling) applies to you since you have failed to perform Salah properly due to your ignorance, lack of insight and negligence. Thus, you should repent and turn to Allah. It is not obligatory on you to make up for the past period according to the rulings of Shari`ah clearly outlined in this noble Hadith. You should do a lot of good deeds, ask Allah for forgiveness, and remember Allah a lot (Glorified and Exalted be He). Indeed, good deeds wipe out bad ones. Allah is the One sought for help.

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60- Some advice to those who, without a valid excuse, sometimes abandon Salah

Q: A brother from Kuwait says: I want something to stick to, as well as some advice from Your Eminence that will benefit me in my religious and worldly affairs as well as in my Hereafter. My problem is that I perform Salah and confirm my intention to sincerely repent but then I abandon Salah again. I resume performing Salah again but then I abandon it for about a week and so on. I hope that Your Eminence will direct me so that I will remain steadfast in this matter. May Allah reward you with the best and do you good.

A: My advice to you is that you should fear Allah (Glorified and Exalted be He), be mindful of Him at all times, and know that Salah is the fundamental pillar of Islam and the second most important article of faith. Abandoning it is tantamount to Kufr (disbelief) in Allah (Glorified and Exalted be He). Thus, you should be cautious, ask your Lord to grant you steadfastness and firm adherence to the right path, know that Allah sees you, and recall to mind that you will be called for account and that you are liable to the danger of dying while abandoning Salah, which makes Hellfire your destination. The Prophet (peace be upon him) said: ❨Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.❩ He (peace be upon him) also said: ❨The covenant that is between us and them is Salah.

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Anyone who abandons it has committed Kufr (disbelief).❩ He (peace be upon him) also said: ❨Anyone who observes it (Salah) regularly, it will be a light, proof and salvation for him on the Day of Resurrection, and anyone who does not observe it regularly, it will not be a light or proof or salvation for him, and on the Day of Resurrection he will be with Pharaoh, Haman, Qarun, and Ubay ibn Khalaf.❩ This means that such a person will be in their company in Hellfire. Our interpretation for this, and Allah knows best, is that a person abandons Salah for four reasons: 1) For presidency and leadership, where he will be gathered with Pharaoh in Hellfire, since Pharaoh was too busy with presidency to worship Allah (Exalted be He) and obey His Messenger (peace be upon him); 2) a person might abandon Salah due to his job, where such a person will be gathered with Haman, the minister of Pharaoh, since his work with Pharaoh kept him too busy to worship Allah (Exalted be He) and believing in His Messenger (peace be upon him); 3) one may abandon Salah for money and desires, which makes him similar to Qarun whom Allah (Exalted be He) caused the earth to swallow along with his dwelling place. Thus, his likes will be gathered with him in Hellfire; and 4) one may abandon Salah due to trading and buying and selling, which makes him resemble Ubay ibn Khalaf, the merchant of the people of Makkah, who was a Kafir (disbeliever). Thus, those like him will be gathered with him in Hellfire. Thus, it is obligatory on every Muslim to fear Allah (Exalted be He), to know that He sees him in every matter, and to spare no effort in performing congregational Salah at their due times. A Muslim who performs Salah regularly will preserve his religion, but if he neglects it then he is more likely to neglect other duties.

Thus, fear Allah (Exalted be He) and ask your Lord for success, perform Salahs at their due times in congregation, and turn to Allah in sincere repentance of what is past. You should know that whoever repents, his repentance will be accepted by Allah (Exalted be He). We supplicate Allah to grant you righteousness, guidance, and success to achieve sincere repentance.

Q: A sister asked about an issue at length. The summary of what she asked about is that she passed a period of her life during which she performed Salah (Prayer) regularly sometimes and other times she neglected it. She counted the number of Salahs she missed. What is your instruction to her? May Allah reward you with the best.

A: She should repent to Allah. This suffices, praise be to Allah. Allah accepts the repentance of whoever repents to Him. Anyone who abandons Salah is judged to be a Kafir (disbeliever) whose only way to gain Allah's forgiveness is through repentance to Him. Repentance suffices and she does not have to make up for these Salahs. The Prophet (peace be upon him) did not command those who embraced Islam again after having apostatized to make up for the past Salahs they did not perform during this period of their apostasy. Those who apostatized during the lifetime of the Sahabah (Companions of the Prophet, may Allah be pleased with them) were not commanded by the Sahabah to make up for the Salahs they missed before their repentance. What is meant is that when one re-embraces Islam after having abandoned Salah, one should turn to Allah in sincere repentance and do righteous deeds, and that is sufficient, praise be to Allah. Allah (Glorified be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

A Muslim does not have to make up for the Sawm (Fast) or Salah missed due to committing one of the nullifiers of Islam,

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such as abandoning Salah, or denying Ma`lum minad-din biddarurah (well-established and known Islamic principles), such as Salah, Zakah (obligatory charity), or other similar matters on which there is Ijma` (consensus) among Muslims that they are tantamount to Kufr (disbelief). After re-embracing Islam, it is not obligatory on such a person to make up for the missed acts of worship.

61- Ruling on making up for abandoned Salahs after repenting and praying regularly

Q: A brother from Al-Madinah Al-Munawwarah says: I am a young man who used to perform all the obligatory Salahs (Prayers) at their due times but it happened that I abandoned Salah for a period of time after which I repented to Allah (Glorified and Exalted be He) and shunned this evil. Yet in spite of repenting to Allah (Exalted be He) I still feel regret and sorrow for this black past. Please Shaykh `Abdul-`Aziz direct me. May Allah reward you with the best. Should I make up for the past Salahs, or what else should I do? May Allah reward you.

A: You should praise and thank Allah for conferring the grace of Tawbah (repentance to Allah) on you. Learn my brother that Tawbah wipes out all that was committed before it, provided that it is perfect and has all its requisites fulfilled. Allah (Glorified and Exalted be He) says in His Noble Book:

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﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ This proves that whoever repents in the manner prescribed by Shari`ah (Islamic law) will be successful. The Prophet (peace be upon him) said: ﴾The one who repents of sin is like one who has not sinned.﴿ The Prophet (peace be upon him) also said: ﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ Thus, praise and thank Allah (Glorified and Exalted be He) and expect good from Him. The previous sins are to be forgiven by means of Tawbah. You do not have to make up for these Salahs; rather, you should adhere to sincere Tawbah that consists of three parts: Regretting the past sins, giving them up out of fear and awe of Allah, and having firm determination not to commit sins again. If your Tawbah contains these three essential elements: regret, abstention and firm determination not to sin, Allah (Glorified be He) will forgive your past sins and you will be successful. Thus, be steadfast and remain firm in what is right. There is a fourth condition for the validity of Tawbah i.e. if you owe some rights to people, such as Diyah (blood money), are in debt to someone, or have abused someone, you must ask them to absolve you or give them back their rights. It is a prerequisite for your Tawbah to be valid that you must absolve yourself of the right you usurped from others. Thus, it is obligatory on you to give others their rights, whether this is money, Diyah or Qisas (just retaliation). The same applies to defaming people. You should say to them: O my brother, relieve me and forgive me for such-and-such thing of which I accused you falsely. If he forgives you

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and voluntarily waives his right, whether it is money, Diyah, or a false accusation you made against him, then your Tawbah will be valid and you will have absolved yourself from this right you owe him. Otherwise, Allah (Exalted be He) will forgive you His Right you owe Him but the right of people will remain unsettled till Allah (Exalted be He) judges between you on the Last Day. If you remain steadfast in your Tawbah, Allah (Glorified and Exalted be He) will make him pleased with you on the Last Day. Yet you must endeavor in this life to give him his right or ask him to forgive you. Nevertheless, if this is beyond your capacity, Allah will pay him his right on your behalf on the Last Day provided that your Tawbah is sincere. As for defaming others, if you fear that telling the person will incur more evil and bring worse consequences, do not tell him. Rather, ask Allah (Exalted be He) to forgive him and mention the good qualities that you know about him instead of the bad ones you said behind his back. This is your way to absolve yourself. Thus, you should mention his good works in the gatherings wherein you spoke ill of him. You should also supplicate Allah (Exalted be He) for him and ask Allah to forgive him. This can replace the need to ask him to forgive you, if you fear that telling him will result in greater evil. Allah is the One sought for help.

Q: I have been performing Salah (Prayer) for five years but I abandoned Salah for ten months during the third and fourth years. Yet at the present time I perform Salah regularly, praise be to Allah. Should I make up for the missed Salahs. May Allah reward you with the best.

A: Tawbah (repentance to Allah) is sufficient because abandoning Salah is Kufr (disbelief), and the only expiation of it is Tawbah.

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The Prophet (peace be upon him) said: ﴾Islam wipes out all that has gone before it (previous misdeeds); and Tawbah wipes out all that has gone before it.﴿

Allah (Exalted be He) says in His Glorious Book: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ This can be achieved through striving to obey Allah (Exalted be He), remaining steadfast in what is right, doing a lot of righteous deeds, and asking for Allah's Forgiveness and turning to Him in sincere repentance. It is not obligatory on you to make up for these Salahs. Rather, what is obligatory on you is to remain steadfast in Tawbah, to beware of abandoning Salah, and to avoid the company of bad friends who abandon Salah. The Prophet (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ He (peace be upon him) also said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ Salah is the pillar of Islam. It is the most important obligation after the Two Shahadahs (Testimonies of Faith). The Prophet (peace be upon him) said: ﴾The peak of the matter is Islam and its pillar is Salah.﴿ It is obligatory on all men and women to observe performing the five obligatory Salahs at their due times. Men should perform it in congregation at Masjids.

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All Muslims must beware of abandoning or neglecting Salah because abandoning it is tantamount to major Kufr (disbelief that takes the Muslim out of Islam). May Allah protect us.

62- Ruling on a pubescent person who abandons Salah and Sawm out of ignorance

Q: What is the opinion of Your Eminence regarding a female who reached the age of puberty at an early age without having proper knowledge of the rulings of religion and matters of Shari`ah (Islamic law) as she does now. During that time she neither performed Salah (Prayer), observed Sawm (Fast), nor wore Hijab (veil) in front of Ajanib (a man other than a husband or unmarriageable male relatives). After knowing the rulings of religion in this regard, she wore Hijab and began to perform Salah regularly and observe fasting Ramadan. Previously, she would fast like children, i.e. she would break her fast at any time during the daytime of Ramadan as she liked. Now she observes Sawm properly. Should she make up for the Sawm and Salah she missed? Should she, in addition to observing compensatory Sawm, pay Sadaqah (voluntary charity)? If she should pay Sadaqah, what is the amount she should pay, knowing that the period she passed without knowing the rulings of Shari`ah is two years and a half?

A: The correct opinion is that she does not have to make up for anything and that Tawbah (repentance to Allah) suffices because the Messenger of Allah (peace be upon him)

did not command those who embraced Islam to make up for the Salahs and Sawm they did not perform. Abandoning Salah is tantamount to Kufr (disbelief). The only remedy for it is through repenting to Allah (Exalted be He). Accordingly, if she neither performed Salah nor observed Sawm in the past, Tawbah suffices and she is not obliged to make up for what she missed in the past.

Q: A message sent by an Egyptian brother wherein he says: I am twenty-six years old. During the past period I would perform Salah (Prayer) sometimes and other times I would abandon it. When I traveled to the Kingdom of Saudi Arabia and listened to Nur-`Ala Al-Darb program through which I learned that the person who abandons Salah is a Kafir (disbeliever), I began to regularly perform the prescribed Salahs at their due times. Yet I ask about the past period of my life. What is the ruling on my case? May Allah reward you with the best. Should I make up for the missed Salahs or does Tawbah (repentance to Allah) suffice for me? Please direct me. May Allah reward you with the best.

A: Praise be to Allah Who guided you and helped you to return to the way of goodness and maintain the duty of Salah. We ask Allah (Exalted be He) to make us and you firm in what is right. As for the past, Tawbah suffices, praise be to Allah. Allah (Glorified and Exalted be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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The Prophet (peace be upon him) said: (Tawbah wipes out all that has gone before it (previous misdeeds).) He (peace be upon him) also said: (The one who repents of sin is like one who has not sinned.) We ask Allah to bless us all with sincere Tawbah.

63- Ruling on making up for an unknown number of Salahs not performed due to ignorance or laziness

Q: If a young man at the beginning of his life neglected some Salahs (Prayers) and Sawm (Fast) out of ignorance and laziness, and then after that repented and felt regret, should he make up for the Salahs and Sawm he did not perform, knowing that he cannot determine their numbers? Please give us a Fatwa. May Allah reward you with the best.

A: It is not obligatory on him to make up for what he missed in the past. Tawbah (repentance to Allah) suffices for him if he abandoned Salah or Sawm, or committed any other sin that is tantamount to taking the Muslim out of Islam. All these sins are removed with Tawbah. Allah (Glorified and Exalted be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ He (Glorified and Exalted be He) also says:

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﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ There is Ijma` (unanimous consensus) among scholars that the above-mentioned Ayah (Qur'anic verse) refers to those who turn to Allah (Exalted be He) in repentance. Thus, if one used to abandon Salah or Sawm, used to curse the religion or associate others in worship with Allah, or used to supplicate the dead or ask help from the inhabitants of the graves, idols or trees, once he sincerely repents to Allah (Exalted be He) his Tawbah will be accepted. Sincere Tawbah consists of three elements: sincerely regretting the past (sins), giving up that sin or act of Shirk (associating others with Allah in His Divinity or worship), and having true determination not to commit this again out of hoping for Allah's Reward, dedicating worship to Him Alone and loving and honoring Him (Exalted be He). Any Tawbah that fulfills these three requirements obliterates any sin or act of Shirk that was committed before it. Its first constituent is: regretting the past (sins) out of fear and awe of Allah (Exalted be He) and venerating Him. Its second constituent is: giving up the sin, whether it is an act of Kufr (disbelief) or disobedience. Its third constituent is: having true determination not to commit this again. Once one does this out of fearing Allah (Exalted be He), venerating Him, hoping for His Reward, and being sincere to Him, Allah (Exalted be He) will accept his Tawbah and wipe out all his past sins. It is not obligatory on him to make up for what he failed to perform in the past, with regard to Sawm, Salah or any other act of worship. Tawbah wipes out whatever sin was committed before it. Yet there is a fourth condition for the validity of Tawbah in case one owes some right to people, such as things stolen or usurped from others, or Qisas (just retaliation), or Diyah (blood money) that one owes to the family

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of the killed person, then one must give back the due rights to the people. It is a must for one either to give back people's due rights to them or ask for their forgiveness. If he asks for their forgiveness and they forgive him, there is no sin on him. On the other hand, if the sin one committed is not tantamount to major Kufr (disbelief that takes the Muslim out of Islam), such as not performing

Sawm while performing Salah regularly, then he should make up for the days of Sawm he neglected to fast. The same applies to failing to give Zakah (obligatory charity) since neither failing to give Zakah nor failing to fast Ramadan is tantamount to major Kufr provided that one believes that they are obligatory but neglected to perform them out of laxity. Such a person should make up for what he neglected and repent to Allah (Exalted be He) and should give the Zakah he failed to give in the past and turn to Allah (Exalted be He) in sincere repentance. Allah (Exalted be He) accepts the repentance of those who repent to Him.

Abandoning Salah is major Kufr, may Allah protect us from this! The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ❨The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).❩ He (peace be upon him) also said: ❨Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.❩ Neglecting Salah is a grave matter. It is the fundamental pillar of Islam. If a person performs Salah regularly, he has preserved his religion, but if he neglects it, then he has wasted his religion, may Allah protect us! It is obligatory on every Muslim to beware of abandoning or neglecting Salah. It is obligatory on all Muslims,

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male and female, to fear Allah and perform the Five Obligatory Daily Salahs regularly at their due times. It is obligatory on men to perform them in congregation at the Masjid (mosque). Whoever abandons it or neglects it or takes it lightly is judged to be a Kafir (disbeliever) according to the more correct of the two opinions maintained by scholars, may Allah protect us.

The person who denies its obligation and states that it is not Wajib (obligatory) is a Kafir according to all Muslim scholars. In other words, whoever states that all Salahs or just one of them, such as Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer, `Isha' (Night) Prayer, or Fajr (Dawn) Prayer is not obligatory, is a Kafir by Ijma`. Moreover, if one believes that it is obligatory but neglects or abandons it completely or partly, he is a Kafir as well. May Allah protect us.

Those who perform Salah at home are disobedient who should repent to Allah (Exalted be He) and perform congregational Salah. Their Salahs count as sufficient in the sense that they should not make up for them but they should perform congregational Salah and repent to Allah (Exalted be He) for not performing congregational Salah and performing it at home instead. Women should perform Salah at home. With regard to the women who perform congregational Salah in the Masjid, their Salah is valid but it is better for women to perform Salah at home.

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64- Explanation of how to make up for missed Salahs

Q: There were many days in my youth during which I did not perform the obligatory Salahs (Prayers), may Allah forgive us and you. I read in a newspaper that it is a must that these missed Salahs be made up for, even though their due times have passed, after every obligatory Salah from now on. I want you to guide me to the right answer. May Allah reward you with the best. Praise be to Allah that at the present time I perform all the obligatory Salahs at their due times.

A: It is obligatory to repent of this, yet it is not obligatory to make up for the missed Salahs. This is the correct of the two opinions maintained by scholars, since abandoning Salah is Kufr (disbelief) that can only be removed through Tawbah (repentance to Allah). When one abandons Salah but then repents, it is not obligatory on him to make up for what he missed in the past. This is the favored opinion among scholars, which is the correct one. In sha'a-Allah (if Allah wills), all you have to do is to repent sincerely to Allah (Exalted be He), regret the past, have firm determination not to commit this sin again, and do a lot of righteous works so as to increase your good deeds. Allah (Glorified be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ ﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ This was said by the Prophet (peace be upon him).

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We ask Allah (Exalted be He) to grant us and you sincere Tawbah and to protect us, you and all Muslims from the incitement of Satan.

Q: I did not perform Salah (Prayer) for a long period of time but at the present time I have resumed performing Salah. How can I compensate for the past? I hope that you will answer my question.

A: If a person abandons Salah but then Allah (Exalted be He) blesses him with Tawbah, then truly Tawbah wipes out whatever was committed before it. In other words, if a man or woman did not use to perform Salah but then Allah (Exalted be He) guided him or her to what is right and they began to perform Salah, their Tawbah obliterates whatever was committed before it. Thus, such a person should repent, feel regret, ask Allah for forgiveness, and do a lot of righteous good deeds. It is not obligatory on him to make up for the past, since neither a Kafir (disbeliever) nor a Murtad (apostate) is obliged to make up for the past acts of worship once they embrace Islam. Rather, Tawbah wipes out the sins committed prior to it as stated by the Prophet (peace be upon him): ﴾Islam wipes out all that has gone before it (previous misdeeds). And Tawbah wipes out all that has gone before it.﴿ Allah (Glorified and Exalted be He) forgives the past misdeeds through sincere Tawbah. This is out of Allah's Grace. Allah (Glorified be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Allah (Glorified and Exalted be He) says, upon mentioning Shirk (associating others with Allah in His Divinity or worship), killing and Zina (sexual intercourse outside marriage): ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds﴿ In conclusion, by means of Tawbah Allah (Exalted be He) forgives one's past misdeeds and the person is not obliged to make up for the past acts of worship after embracing Islam. This is so whether this person was a Kafir in origin or a Murtad due to his abandoning Salah, abusing Allah (Exalted be He) and His Messenger (peace be upon him), mocking the religion, or due to committing any other sin that takes him out of Islam. Once he sincerely repents to Allah (Exalted be He) of doing that which nullified his Islam, Allah (Glorified be He) pardons his past sins and he is not obliged to make up for the past Sawm (Fast) or Salah.

Q: There was a discussion that took place between two people regarding whether the abandoned Salahs (Prayers) should be made up for. Should they be made up for, knowing that their number is not known?

A: If a person deliberately abandons Salah, this renders him a Kafir (disbeliever) as the Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a Kafir.﴿ He (peace be upon him) also said: ﴾What makes one a disbeliever and a polytheist is abandoning Salah.﴿

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(Related by Muslim in his Sahih [Authentic Hadith Book])

He (peace be upon him) also said: ﴾The peak of the matter is Islam, its pillar is Salah and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).﴿ He (peace be upon him) also said: ﴾Whoever observes Salah regularly, it will be light and a proof and salvation for him on the Day of Resurrection, and whoever does not observe it regularly, it will not be a light or a proof or salvation for him, and on the Day of Resurrection he will be with Pharoah, Haman, Qarun, and Ubay ibn Khalaf.﴿ May Allah protect us!

The abovementioned characters are among the heads of the Kafirs. Stating that the one who neglects Salah will be resurrected with them indicates that he is committing major Kufr (disbelief that takes the Muslim out of Islam). The one who gives up Salah due to busying himself with presidency resembles Pharoah; one who gives it up due to busying himself with ministry and job resembles Haman, the minister of Pharoah; the one who gives it up due to busying himself with money and desires resembles Qarun whom Allah (Exalted be He) caused the earth to swallow along with his dwelling place due to his being too arrogant to accept the truth and busying himself with lusts; and the one who gives it up due to busying himself with transactions and buying and selling resembles Ubay ibn Khalaf, the famous merchant of the people of Makkah. Thus, the person who abandons Salah is a Kafir who will be resurrected in the company of these Kafirs. May Allah protect us!

In conclusion, abandoning Salah is tantamount to Kufr, so it is not obligatory on such a person-when embracing Islam

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after being guided by Allah (Exalted be He) and repenting to Him-to make up for the past Salahs. This is the correct viewpoint i.e. it is neither obligatory to make up for the past Salah, Sawm (Fast) nor any other act of worship that a Kafir missed in the past before repenting of that. This is because repentance and embracing Islam wipe out whatever was committed before them. Allah (Glorified be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Thus, it is not obligatory on the person who repents of abandoning Salah to make up for the past Salahs, because such a person re-embraced Islam. This is the correct viewpoint.

Q: A brother from Syria asks: Is it obligatory on a Muslim to make up for the Salahs (Prayers) deliberately missed in the past? What should such a person do in this case? Should they make up for what they missed? Guide us, may Allah reward you with the best!

A: Salah is an important and fundamental matter in Islam, as it is the second of its five Rukns (integral pillars). Allah (Glorified and Exalted be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ And: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ And: ﴿and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴾

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There are many Ayahs (Qur'anic verses) regarding the commandment to perform Salah. The Prophet (peace be upon him) said: ﴿The peak of the matter is Islam and its pillar is Salah.﴾ He (peace be upon him) also said: ﴿Islam is based on five (pillars): To testify that there is no deity except Allah and that Muhammad is the Messenger of Allah; to establish Salah; to pay Zakah (obligatory charity); to fast Ramadan; and to perform Hajj to the House (Al-Ka`bah).﴾ He (peace be upon him) also said: ﴿What makes one a disbeliever and a polytheist is abandoning Salah.﴾ (Related by Muslim in his Sahih [Authentic Hadith Book] on the authority of Jabir ibn `Abdullah Al-Ansary, may Allah be pleased with him and his father)

He (peace be upon him) also said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.﴾ (Related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad (chain of narrators) on the authority of Buraydah, may Allah be pleased with him) Thus, whoever abandons Salah on purpose commits Kufr (disbelief) according to the correct opinion maintained by scholars, even if such a person does not deny its obligation. The one who denies its obligation, even while performing it, commits Kufr according to Ijma` (consensus of scholars). The person who acknowledges its obligation

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but abandons it out of laziness is a Kafir (disbeliever) according to the correct opinion maintained by scholars. This is based on the abovementioned Hadiths. Once such a person repents, Allah (Exalted be He) will accept the repentance. Such persons are not obliged to make up for the past acts of worship; rather, they should begin to perform Salah from now on. It is not obligatory on the person who abandons Salah on purpose and out of transgression to make up for it. If someone forgets to perform a certain Salah or its time passed while being asleep, he should make up for it. The person who abandons Salah on purpose and out of negligence should repent to Allah (Exalted be He), and does not have to make up for the past Salahs. Yet, if he makes up for them, this is permissible.

65- Explanation of the conditions required for sincere Tawbah

Q: What is the ruling on a person who abandoned Salah (Prayer) for two years after which he began to perform it consistently? How can he compensate for the two years during which he did not perform Salah?

A: If a Muslim abandons Salah (Prayer) for a year or more or less and then repents to Allah (Exalted be He), his Tawbah (repentance to Allah) will be accepted by Allah because Tawbah wipes out whatever sin was committed before it. It is not obligatory on him to make up for the Salah he did not perform in the past. Rather, he should sincerely repent to Allah (Exalted be He), regret his past negligence, have firm determination not to commit this again, and then in the future he should do a lot of good deeds i.e. he should remember Allah, ask His forgiveness, perform supererogatory Salah, give in charity, fast, and so on. This suffices for him. Allah (Glorified and Exalted be He) says in His Glorious Book after mentioning the Mushrik (one who associates others with Allah in His Divinity or worship), the person who kills someone without a just cause,

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and the fornicator: ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds﴿ Allah (Glorified be He) also says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ The Prophet (peace be upon him) said: ﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ And: ﴾The one who repents of sin is like one who has not sinned.﴿ Accordingly, the person who abandons Salah and then is guided by Allah (Exalted be He) and he re-embraces Islam and returns to practicing it, his Tawbah is valid provided that he is sincere, feels regret, and has firm determination not to do this again. His Tawbah is valid and by means of it Allah (Glorified be He) will obliterate his past sins. Yet it is not obligatory on him to make up for these Salahs. This is the correct scholarly opinion.

66- Ruling on not performing Salah during some days

Q: Whenever I listen to the Noble Qur'an being recited, I take an oath that I will never abandon performing Salah (Prayer) from that day on. Yet there were some days during which I did not perform Salah. What is your advice to me regarding the deeds

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whose time is over now?

A: First, you should repent to Allah since Salah is the fundamental pillar of Islam and its most important obligation after the Shahadah (Testimony of Faith). The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.﴾ Thus you should repent to Allah for abandoning Salah during some days. You should perform Salah early at their due times regularly. If you make up for them to be on the safe side and avoid an area concerning which there is scholarly dispute, this will be good. Otherwise, the correct opinion is that whoever abandons Salah deliberately becomes a Kafir (disbeliever) and does not have to make up for the past Salahs after repentance. Yet if these Salahs that you abandoned are few and you can make up for them to be on the safe side, this is permissible. You should pay a Kaffarah (expiation) for the oath that you have breached by your abandoning Salah. Thus you should feed ten poor people, on a scale of the average of that with which you feed your own families; clothe them; or manumit a slave. This is what is obligatory on you to do. Yet the most important thing is to repent to Allah (Glorified and Exalted be He) and hasten to perform congregational Salah with your Muslim brothers at the Masjids (mosques) and to beware of abandoning it again.

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Q: I am a nineteen year old girl. I became of age when I was twelve years old. Whenever I listened to a religious lesson about Salah (Prayer), I used to perform Salah for a number of days after which I would abandon it for several years. Now I have become convinced of the importance of Salah. In sha'a-Allah (if Allah wills) I will never abandon it. My question is: What should I do regarding the obligatory Salahs I missed to perform? Should I count them and make up for them? Is it obligatory on me to perform both the Sunnah (supererogatory) Salahs I missed in the past and for now as well?

A: If a Muslim, man or woman, abandons Salah, then it is obligatory on them to repent to Allah, feel regret, give up this sin, and have firm determination not to commit it again. This is sufficient and it is not obligatory on them to make up for the Salahs they did not perform in the past. Salah is the fundamental pillar of Islam and whoever abandons it becomes a Kafir (disbeliever). The Prophet (peace be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.﴾ It is only repentance that suffices for expiating the sin of Kufr (disbelief). Thus if a man or a woman repents to Allah for abandoning Salah, there is no need for them to make up for the Salahs they abandoned in the past.

This is the correct opinion. Thus you, sister, do not have to make up for these past Salahs, praise be to Allah. Repentance wipes out whatever was committed before it. Your repentance of the past misdeeds wipes them out and exempts you from the past Salahs. You should remain steadfast on performing Salah regularly from now on,

ask Allah to grant you firmness on what is right, be keen on attending and listening to religious lessons, such as Nur-`Ala Al-Darb (Light on the Path) program and suchlike since these practices help men and women to act according to what is right, fix faith within their hearts, and remind them of Allah and the Hereafter. Listening to the religious lessons is one of the best deeds that helps one stand firm on religion. Those responsible for the program should, if possible, answer the inquirers through a written letters as some may miss listening to the program. It is good to send the answers given by the inquired Shaykh through letters to the addresses of the inquirers if they have written them clearly on the letters they sent. This is good and combines two interests: 1) It is broadcasted for the benefit of all Muslims in general; and 2) the inquirers will have the answers to their questions through letters sent to their addresses to benefit from it since the program might be broadcasted at a time that does not suit them. The recorded cassette may be sent to the inquirers to listen to the answer of the inquired Shaykh. This is out of combining two good matters and good deeds together, if possible.

Q: A sister asks: I am a married woman who has not performed Salah (prayer) for thirty-seven years. It happened that my children came to teach me how to perform Salah, may Allah reward them with the best. Yet I am confused about the past period; will Allah call me to account regarding this period? Do you advise me to make up for it, or what is your

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advice to me? May Allah reward you with the best!

A: We advise you to sincerely repent to Allah (Exalted Be He), regret the past, have firm determination not to do this again, and regularly perform Salah after Allah guided you. Perform Salahs regularly at their due times with tranquility and Khushu` (the heart being submissively attuned to the act of worship). When doing so, expect good from Allah (Exalted Be He) and know that repentance wipes out whatever sin was committed before it. The Prophet (peace be upon him) said in a Sahih (authentic) Hadith: ﴾Penitence wipes out all the previous misdeeds.﴿ This means that it removes all sins that were committed before it. The Prophet (peace be upon him) also said: ﴾Anyone who repents from sins is like the one who did not commit a sin.﴿ You should expect good from Allah. Praise be to Allah, repentance is sufficient, as it means regretting having abandoned Salah in the past, feeling sorrow for this, having a firm determination not to do this again and to be steadfast in performing Salah from now on. When doing so, expect good from Allah (Exalted Be He). It is not obligatory on you to make up for the past Salahs. Your sin will be removed by means of repentance, praise be to Allah.

67- Ruling on abandoning Salah due to an illness

Q: I perform Salah (Prayer), praise be to Allah. I am now twenty three years old; however,

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I experienced a period of illness during which I abandoned Salah. Allah later granted me recovery, yet I continued to abandon Salah. Now, I perform Salah regularly at the present time, but am I considered sinful or is there a Kaffarah (expiation) obligatory on me for what I did before? What is the Kaffarah that I should carry out? Thank you!

A: Dear brother, you should repent to Allah, and praise be to Allah that you did so; you should remain repentant, perform righteous deeds, and ask your Lord to make you steadfast in adhering to the truth. You should also be keen to keep company with good people and avoid bad ones. This is all you are required to do in this regard. Repentance wipes out whatever is committed before. Allah (Glorified and Exalted be He) states in His Glorious Book: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Allah (Glorified be He) also states: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ Allah (Glorified be He) mentions Shirk (associating others with Allah in His Divinity or worship), Zina (sexual intercourse outside marriage), and murder in His Statement: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse﴿ Then He states:

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﴾and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ The Prophet (peace be upon him) stated: ﴾Anyone who repents of sins is like the one who did not commit a sin.﴿ Thus praise your Lord for guiding you to repent and remain steadfast. Ask your Lord to make you consistent in adhering to the truth, and beware of the causes of Fitnah (temptation) or abandoning Salah again. Salah is the fundamental pillar of Islam and abandoning it is tantamount to Kufr (disbelief) in Allah (Glorified and Exalted be He). Thus, you must beware of this. The Prophet (peace be upon him) stated: ﴾The peak of the matter is Islam and the pillar is Salah.﴿ He (peace be upon him) also stated: ﴾What makes one a disbeliever and a polytheist is abandoning Salah.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book])

He (peace be upon him) also stated: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.﴿ Therefore, my brother, beware of abandoning Salah and avoid sitting with those who abandon it in the hope that you may gain Allah's protection, and ask your Lord to make you steadfast in adhering to the truth till meeting Him (Glorified and Exalted be He) on the Day of Resurrection.

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68- How to advise a non-praying Muslim

Q: I live with my elder brother who does not pray. I have tried many times to convince him to pray, but he excuses himself by saying: There are many people who do not pray. What should I do to make him pray, knowing that we work together both outside and at home? Please guide me, may Allah reward you with the best.

A: You should keep on advising him, seek the help of your good brothers to support you in advising him, besides asking Allah (Glorified and Exalted be He) to guide him. You should supplicate your Lord to guide him while you are praying, during the last part of night, and during other opportune times. You should ask Allah to guide him, open his heart to the truth, and help him in his strive both against himself and his devil. You should not despair. Rather, exert your effort in advising him in the hope that Allah gives him guidance. Yet if he insists on his attitude, then leave and boycott him for the Sake of Allah in the hope that Allah will rectify him by means of this.

69- What should be done by one who repents after abandoning Salah without a legitimate excuse

Q: A sister from Riyadh asks: I have a teenage friend

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who used to observe Sawm (Fast) but did not perform Salah (Prayer). Recently, she has repented to Allah and returned to what is right. However, her conscience is troubling and tormenting her for having abandoned Salah out of laziness, negligence and ignorance of Islam. Neither of her parents knows of this; however, she does not know what to do. Should she make up for the past Salahs she abandoned, or should she increase her performance of Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) and Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) in the hope that Allah will forgive her? Please advise us, may Allah reward you with the best.

A: It is out of Allah's Grace that He blessed her to repent and regret her past. Praise be to Allah for this. Thus, she should continue to perform good deeds, be steadfast in obeying Allah and His Messenger, perform Salahs at their due times regularly, increase good deeds, such as supererogatory Salah, Sadaqah (voluntary charity), Du`a' (supplication), Dhikr (Remembrance of Allah), and all other righteous deeds. This is sufficient, praise be to Allah. It is not obligatory on her to make up for the past Salahs since Tawbah (repentance to Allah) wipes out all previous misdeeds. The Prophet (peace be upon him) stated: ﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ He (peace be upon him) also stated: ﴾The one who repents of sin is like one who has not sinned.﴿

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Let her feel relieved, and thank Allah for guiding her to Tawbah, and know that there is nothing obligatory to be done regarding the past. Rather, sincere Tawbah wipes this out. Sincere Tawbah consists of three elements: Regretting the past sin, giving up that sin, and having firm determination, whether male or female, not to commit this again. These are three requisites for the validity of Tawbah: Regretting the past, giving up the sin, and having firm determination not to commit it again.

However, there is a fourth condition for the validity of Tawbah if the crime or sin involves the rights of others. In order for one's Tawbah to be complete one must either return the rights to their owners or ask their forgiveness. For example, if one deceived another regarding money or stole something from them, etc. then it is a condition for one's Tawbah to be complete that one must either return the property to its owner or ask his forgiveness for this. Allah (Glorified be He) states: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

Allah (Glorified be He) mentioned Shirk (associating others with Allah in His Divinity or worship), murder, and Zina (sexual intercourse outside marriage) in Surah Al-Furqan in His Stating: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿

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After that Allah states: ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ Thus, Allah (Glorified be He) mentioned that whoever repents of Shirk, murder or Zina his evil deeds will be changed into good deeds by Allah. This is out of Allah's Grace and Great Bounties. Thus, whomever Allah blesses with Tawbah should praise his Lord and be firm and sincere in his Tawbah till meeting his Lord. It is Allah who grants success.

Q: A sister says about herself: At the beginning of my life I neither performed Salah (Prayer) nor observed Sawm (Fast) during some days of Ramadan. Now Allah has conferred on my right guidance. What should I do regarding the past?

A: Tawbah (repentance to Allah) suffices if the sister in question abandoned Salah, since a person who abandons Salah is considered a Kafir (disbeliever). Thus, it is obligatory on her to sincerely repent to Allah, feel regret for the past, and have firm determination not to commit this again. Yet it is not obligatory on her to make up for the Salahs that she did not perform in the past.

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Q: A sister asks: I am twenty-seven years old now. In the past I used to fluctuate between performing Salah (Prayer) sometimes and abandoning it at other times. Yet at the present time I, praise be to Allah, perform Salah regularly at their due times in addition to both the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer) and I make up for the past Salahs as well. This takes me a long time but sometimes I become very busy and do not have enough time to make up for the past Salahs. What is the opinion of your Eminence in this regard? May Allah reward you with the best.

A: Tawbah is sufficient. You do not have to make up for the past Salahs. Rather, you should remain steadfast in worshipping Allah and perform Salah regularly at their due times until you meet your Lord. As for the past, you should sincerely repent to Allah, feel regret, and seek Allah's Forgiveness and Pardon. This suffices, praise be to Allah, since He (Glorified and Exalted be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ The Prophet (peace be upon him) said:

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﴾Tawbah wipes out all that has gone before it (previous misdeeds).﴿ He (peace be upon him) also said: ﴾The one who repents of sin is like one who has not sinned.﴿

Q: The program received a message from a sister from Algeria asking Your Eminence about a girl who abandoned performing Salah (Prayer) during a period of her life. Then she returned to perform it, repented, and regretted it. Do you advise her to make up for the Salahs she missed, or what is your instruction? May Allah reward you with the best.

A: All praise be to Allah Who guided her and bestowed Tawbah (repentance) upon her. She does not have to make up for the Salahs she missed because abandoning Salah is major Kufr (disbelief that takes the Muslim out of Islam), which is expiated by Tawbah, and therefore, she is not required to make up for them. This is the correct opinion and this is what is right. She should show sincere Tawbah, rectify her behavior, keep patient, and do many good deeds. All praise be to Allah. Allah (Glorified and Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Thus, she does not have to make them up but she should commit herself to Tawbah,

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do Istighfar (seeking forgiveness from Allah) often and do many good deeds. All praise be to Allah in all circumstances.

70- Sincere Tawbah wipes out previous sins and misdeeds

Q: I heard that a young man did not pray until he reached the age of twenty and was told that Islam wipes out all sins prior to it. Does this mean that he will not be accounted for what has gone before?

A: Anyone who sincerely repents to Allah (Exalted be He) of sins, abandoning Salah or acts of Shirk (associating others with Allah in His Divinity or worship), Allah (Exalted be He) will accept their Tawbah (repentance to Allah), and their Tawbah will wipe out all sins prior to it. Anyone who sincerely repents at the age of twenty, thirty, fifty or one hundred of Shirk and any other kind of sin, Allah (Exalted be He) will accept their Tawbah, provided that they regret what they did, give it up and resolvedly determine not to return to it. If they did injustices to people, they should return people's rights or ask for their forgiveness. Allah (Glorified and Exalted be He) says:

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﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ And: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins﴿ And: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ The Prophet (peace be upon him) said: ﴾Islam wipes out all that has gone before it (previous misdeeds).﴿ Tawbah also wipes out all that has gone before it. Praise be to Allah.

71- Ruling on delaying Salah due to work

Q: I often miss Zhuhr (Noon) and `Asr (Afternoon) Prayers because of my work in which we spend almost eight hours. What advice can you give me? Is it permissible for me to make up for the Salahs (Prayers) I miss?

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A: It is obligatory on you to observe performing all Salahs at their due times, to show Taqwa (fear/wariness of offending Allah) in this regard, and to repent of past negligence. Whoever abandons performing Salah on purpose becomes a Kafir (disbeliever). He should repent to Allah of this and he does not have to make up for the missed Salahs but there is nothing wrong if he does in order to avoid an area of scholarly disagreement and be on the safe side as some scholars opined that Tawbah (repentance to Allah) alone is not sufficient if the person does not deny its obligation. If he denies its obligation, he is a Kafir by Ijma` (consensus) of Muslim scholars. As for those who do not deny its obligation but leave it sometimes out of laziness, a number of scholars say that they are not Kafirs but should make up for them.

Yet the correct opinion is that such a person becomes a Kafir by abandoning Salahs and Tawbah is sufficient but if he makes up for them, there is no harm in that. May Allah protect us.

72- Ruling on a person who misses Salah when tired or busy

Q: A brother from Egypt says: I, praise be to Allah, started to perform Salah (Prayer) since I was ten years old. Yet there are some days during which I neither performed Salah nor made up for those I missed due to either feeling tired or being busy. What is the ruling on this? Please advise me,

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may Allah reward you with the best.

A: You should repent to Allah of this, always hasten to perform Salah, and be committed to that. Feeling tired or being lazy is no excuse. Rather, you should perform Salah even if you are tired or lazy. You should hasten to perform Salahs at their due times in congregation at the Masjid (mosque). If you are unable to perform Salah at the Masjid due to a disease, you can perform it at home lying down on your side or even on your back if you are unable to stand up or sit down. It is by no means permissible for you to omit Salah as long as you are sane and able to perform Salah, even while lying down on your side or on your back. You should repent to Allah of your past negligence. Tawbah (repentance to Allah) wipes out what preceded it.

73- How to increase good deeds

Q: I was praying but was not consistent in performing Salah (Prayer). Now, all praise be to Allah who He guided me, I observe the Five Obligatory Daily Salahs right on time, offer Tahajjud (optional late night Prayer), recite one, two or three Juz's (sing. Juz' [lit. part]; a 30th of the Qur'an) each day,

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recite six or seven Juz's on Friday, give Sadaqah (voluntary charity) if I have money, and observe Sawm (Fast) on Monday, Thursday and the White Days (13th, 14th, and 15th of every Hijri month). My question is: How can I increase my good deeds? May Allah reward you the best.

A: All praise be to Allah that He granted you Tawbah (repentance to Allah). We advise you to thank, praise and ask Allah (Exalted be He) to help you remain adherent to Al-Haqq (the Truth) and grant you success and righteousness. We give you glad tidings and recommend you to continue doing these righteous deeds and do as many of them as you can. Allah (Glorified and Exalted be He) does not waste the reward of the good doers; rather, He multiplies it for them in proportion to their sincerity and faithfulness. Seek help from Allah (Exalted be He) and strive to do righteous deeds, including Sadaqah, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), practicing Da`wah (calling to Islam), being dutiful to parents, maintaining the ties of kinship, being kind to neighbors and all other kinds of goodness. May Allah grant us righteousness and accept our deeds.

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64- Explanation of Hadith: The first deed for which a person will be brought to account is Salah

Q: The first deed for which a person will be brought to account is Salah (Prayer). If it is perfectly performed then, all their other deeds will be valid. What is meant by performing Salah perfectly?

A: It is reported that the Prophet (peace be upon him) said: ﴾The first deed for which a person will be brought to account is his Salah. If it is perfectly performed then he will be safe (from punishment) and successful, otherwise, he will be deprived (of reward) and a loser.﴿ This means that if Salah is performed well and is accepted by Allah (Exalted be He), this will result in accepting the rest of one's deeds. Negligence and imperfection in Salah render other deeds futile. Salah acts as a balance for all other deeds. Each Mu'min (believer) should be keen on preserving and performing it well, for in this way Allah (Exalted be He) will grant them success in all their other deeds. Maintaining Salah entails maintaining Din (religion), and neglecting it entails neglecting all other deeds. In this respect, Allah (Glorified and Exalted be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿

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The Prophet (peace be upon him) said: ﴾Anyone who observes it (Salah) regularly will have it light, evidence, and salvation on the Day of Resurrection. Anyone who does not observe it regularly will have neither light, nor evidence, nor salvation and will be gathered on the Day of Resurrection with Pharaoh, Haman, Qarun, and Ubay ibn Khalaf. ﴿ May Allah save us. Taking care of Salah is a means for being granted success from Allah (Exalted be He) in all other deeds.

75 - The duty of children to advise their non-praying parents

Q: Someone says about his mother: My mother is fifty years old, but she - may Allah guide her - is negligent of the Five Obligatory Daily Salahs (Prayers). I advised her many times and for many years and my father did the same and, praise be to Allah, he is still alive; however, I notice that the situation is still the same. What do you advise me to do? May Allah reward you with the best.

A: She should fear Allah (Exalted be He) and maintain Salahs at their appointed times, because Salah is the pillar of religion and the most important obligation after the Shahadah (Testimony of Faith). Therefore, it is an obligation upon every Muslim man and woman to maintain Salahs and perform them at their appointed times with due

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care, because of the Saying of Allah (Glorified and Exalted be He): ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿ And: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ In other Ayahs (Qur'anic verses) He (Exalted be He) says: ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ The point is that it is incumbent upon the believing man and woman to pay more attention to Salah and to maintain it wherever one might be, whether traveling or residing; in times of adversity or prosperity; when one is healthy or sick; rich or poor, even if one is bedridden and cannot stand up, he should offer Salah in his position. If he can pray sitting down, then he should pray while sitting and if he is unable to pray in a sitting posture, he can pray lying on his side and if he cannot pray while lying on his side, he can pray while lying on his back. There is no excuse for abandoning Salah as long as one is sane. The Prophet (peace be upon him) said: ﴾The peak of the matter is Islam and its pillar is Salah.﴿ He (peace be upon him) also said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is abandoning Salah.﴿ This refers to men and women, and the meaning

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is one; it addresses both men and women and the ruling applies to them both. The Prophet (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ Thus, it is an obligation upon you, as her son, to advise her, and it is incumbent upon her husband to advise her and to discipline her also even by light hitting if necessary until she improves herself and maintains Salah. If she intentionally abandons it, then she becomes a Kafir (disbeliever) because of that - we ask Allah for protection - and that husband should separate from her, since a Muslim is not to be married to a Kafir, with the exception of a woman from the People of the Book (Jews and Christians). It is your duty and the duty of your father to take care of her: you should do that by advising her in a kind manner using good words and your father as well, and he may use his authority as her husband to discipline her if she abandons Salah and becomes careless about it. We ask Allah to guide her and protect her from the accursed Satan.

76- Ruling on not praying on the pretext that one commits sins

Q: When I advise most youth to perform Salah (Prayer), they reply: It is useless to pray because we feast our eyes looking at women especially Mutabarrajat (women who make a public display of their charms or adornment), my question is: Is looking at women a pretext for abandoning

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Salah or does it invalidate Salah? May Allah reward you with the best.

A: This is a false excuse. It is obligatory on them to pray in congregation with other Muslims as well as carry out the duties enjoined by Allah like performing Salah regularly and lowering their gaze. It is well-known that performing congregational Salahs at the Masjid (mosque) is obligatory, the Prophet (peace be upon him) said: ﴾Whoever hears the call (Adhan) and does not come, there is no Salah for him, except for one who has an excuse.﴿ So, it is obligatory on every Muslim who is Mukallaf (meeting the conditions to be held legally accountable for their actions) to perform Salah. Abandoning Salah is Kufr (disbelief) and Dalal (deviation from what is right). Looking at women in the public streets or in the Masjid, if they are performing Salah there, is not an excuse allowing them to wholly abandon Salah or congregational Salah. Rather, it is a wrong practice and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Moreover, it is an unacceptable act (looking at women) taken as an excuse for another unacceptable act; abandoning Salah. May Allah keep us safe. It is obligatory on every Muslim to lower his gaze and to fear Allah as He should be feared. Muslims have to lower their gazes away from women everywhere, whether in marketplaces or in any other place. Meeting women accidentally on the way to the Masjid to perform congregational Salah and looking at them is not an excuse for abandoning Salah, but if he comes across women on his way to the Masjid, he has to lower his gaze and must try very hard to control himself from committing this misdeed. Allah (Glorified and Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿

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Muslims are obliged to lowers their gaze and fear Allah as He should be feared and to protect their chastity. They are also obliged to carry out the duties enjoined by Allah like performing congregational Salahs at the Masjid with other fellow Muslims. They should fear Allah and hope for His Pardon and Bounties. Allah (Exalted be He) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.].﴿ The Prophet (peace be upon him) said: ﴾Whoever hears the call (Adhan) and does not come, there is no Salah for him, except for one who has an excuse.﴿ He (peace be upon him) also pointed out the importance of Salah and its greatness when he said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ (Related by Imam Ahmad and Ahl-ul-Sunan [Abu Dawud, Al-

Tirmidhy, Al-Nasa'y, and Ibn Majah] through authentic Isnad [chain of narrators])

He (peace be upon him) also said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ (Related by Imam Muslim in his Sahih) In another Hadith indicating the importance of Salah, he (peace be upon him) also said: ﴾The peak of the matter is Islam and its pillar is Salah.﴿ He (peace be upon him) thought of burning the houses of those who neglected to attend the congregational Salahs. Every Muslim, man or woman, has to fear Allah as He should be feared and perform Salahs regularly at their due times. They should not neglect them for any reason, because

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failing to attend Salahs in congregation at the Masjid is characteristic of the hypocrites and Kafirs (disbelievers). Moreover, it is one of the causes of entering Hell. Allah (Glorified be He) says about the Kafirs in the Glorious Qur'an: ﴾"What has caused you to enter Hell?"﴿ ﴾They will say: "We were not of those who used to offer the Salât (prayers),﴿ They answered that they entered Hellfire because they were not regular in performing their Salah. May Allah keep us safe. Believers have to fear Allah as He should be feared in everything in their life; they have to lower their gaze and protect their private parts (from illegal sexual acts) and all their other senses from what Allah has forbidden. They have to carry out all the duties that Allah has enjoined, such as Salah, Zakah (obligatory charity), dutifulness to parents and maintaining the ties of kinship and other good deeds. Muslims should reconcile their life in this world with their life in the Hereafter. This present world is an abode of trial and testing, an abode of deeds and accountability. Muslims, men and women, have to fear Allah as He should be feared and observe the duties enjoined by Allah carefully, and keep away from whatever Allah has forbidden. They also must not transgress the bounds set by Allah, yearning for His Reward and fearing His Punishment. That is the purpose mankind was created for. Allah (Glorified be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ `Ibadah (worship) includes: Salah, Zakah, Sawm (Fast), Hajj, Jihad (fighting/striving in the Cause of Allah), the propagation of virtue and the prevention of vice, Daw'ah (call) to Allah, dutifulness to parents, maintaining the ties of kinship and other prescribed acts of worship. Moreover, abstaining from doing what Allah has forbidden is in itself an act of obedience and one of the best Qurbahs (good deeds by which Allah's Pleasure is sought) when done as a sign of fearing Allah.

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77- Ruling on a wife staying with her husband who does not pray

Q: Your Eminent Shaykh, what is the ruling on a woman who performs Salah (Prayer) while her husband does not, taking into consideration that she spared no effort to convince him to pray? She has children with him and she hopes that he will become better. What is your advice to her? May Allah reward you with the best.

A: According to the more correct of the two scholarly opinions, anyone who does not pray is considered a Kafir (disbeliever), may Allah save us. The Prophet (peace be upon him) said: ❨Between a person and Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) is abandoning Salah.❩ (Related by Muslim in his Sahih)

The Prophet (peace be upon him) also said: ❨The covenant between us and them is Salah. Whoever abandons it commits Kufr.❩ Salah is the pillar of Islam, so anyone who does not pray commits a sin and is not considered a Muslim. Accordingly, the wife in question should abandon her husband, abstain from having sexual intercourse with him, and go back to her family, until he repents to Allah and quits this misdeed.

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This is the right.

78- Ruling on a wife staying with her husband if he regularly neglects Salah

Q: A questioner from Riyadh asks: My husband sometimes observes Salah (Prayer) regularly and at other times he neglects it; whenever he meets his bad friends who neglect it, he neglects it like them, is it permissible for me to live with him in these conditions? What should I do? May Allah reward you with the best!

A: If your husband acts as you have just mentioned, he is a Kafir (disbeliever), may Allah keep us safe! Whoever does not perform Salah is a Kafir because the Prophet (peace be upon him) said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.) He (peace be upon him) also said: (What makes one a disbeliever and a polytheist is abandoning Salah.) Salah is one of the main pillars of Islam, whoever performs it regularly keeps their faith sound, and whoever abandons it is more likely to abandon other acts of worship more easily.

He (peace be upon him) said: (Whoever observes Salah regularly, it will be light, a proof, and salvation for him on the Day of Resurrection, and whoever does not observe it regularly, it will not be a light, a proof, or salvation for him,

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and on the Day of Resurrection he will be with Pharaoh, Haman, Qarun (Korah), and Ubay ibn Khalaf.) May Allah keep us safe! Those are the stout-hearted heads of disbelief, may Allah keep us safe from being joined with those tyrants. This is because those who neglect Salah because of chiefdom will be similar to Pharaoh, and those who neglect it because of ministry will be similar to the minister of Pharaoh; Haman. Those who neglect it because of wealth, desires and bad company will be similar to Korah, whom Allah caused the earth to swallow along with his dwelling place; and those who neglect it because of trade, selling, and buying will be similar to Ubay ibn Khalaf; the merchant of the people of Makkah and so will join those disbelievers on the Day of Resurrection. You have to leave your marital house and go back to the house of your father; moreover, you also have to take your children with you, in fact you are worthier of taking them. Acting like that, your husband is a Kafir but if he repents and comes back to Allah, it is all right, all praise be to Allah. It is obligatory on him to repent to Allah as soon as possible; moreover, he has to beware of befriending bad people since bad company always has its great evil effects. One should beware of befriending bad people who often neglect Salah, drink Khamr (intoxicant), and commit sins; everyone should be warned against them. Your husband has to turn to Allah offering his repentance as quickly as he could, he should perform congregational Salah regularly, and repent of what he has previously done. He does not have to perform the Salah that he had neglected; all he has to do is to repent, to feel deeply sorry, and to instantly give up this sin, and to decide firmly not to relapse. This is enough for him as long as he has such a faithful wife. But if he refrains from repentance and goes on in his

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false belief, you have to either stop having sexual relations with him until he repents or go to your father's house. This is the correct scholarly opinion, which was also reported by the great Tabi`y (a

Follower of the generation after the Companions of the Prophet) Abdullah ibn Shaqiq Al-`Uqayly as he quoted all the Companions having said: ❨The Companions of Allah's Messenger (peace be upon him) did not consider abandoning any act of worship as Kufr (disbelief) except for Salah.❩ .

Salah is of grave importance in Islam since it is one of the main pillars of Islam, the Prophet (peace be upon him) said: ❨Anyone who misses the `Asr (Afternoon) Prayer (intentionally) will have all their (good) deeds annulled.❩ This is an example of those who neglect `Asr Prayer, though people might miss it because they come back from work at this time; however, if they neglect or miss it, their good deeds will be annulled, so what about other Prayers which are neglected without any excuse! This means that those who neglect Salah sometimes but not all the time commits Kufr and have to repent and come back to Allah. Whoever repents, Allah (Glorified and Exalted be He) will accept their repentance. We supplicate to Allah to guide everyone.

79- An Issue on the ruling on staying with a husband who persistently neglects Salah

Q: I would like to present before Your Eminence my problem which deprives me of sleep and has stripped me of my happiness and peace of mind. I have been married for a period of nine years. All praise and thanks be to Allah that I regularly pray and worship Allah, I also dress

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according to the Islamic way of dressing, and follow the guidance of the Glorious Qur'an and the Sunnah of Prophet Muhammad (peace be upon him), may Allah accept this from me, you, and all Muslims! However, my husband who is forty years old does not pray, he also does not carry out the obligations of Allah. He only fasts Ramadan. I tried very hard to guide him to the right path, urge him to perform Salah (Prayer) regularly and to perform other acts of worship. Moreover, I used to recite some Ayahs (Qur'anic verses) and Hadiths for him which I expected could motivate and call him to carry out Salah, and show him the punishment of those who neglect Salah, but he stubbornly refused these attempts of helping him to guidance. Whenever I insisted more than usual, he would start shouting and swearing at me. He threatened me many times that if I insisted in such a way, he would expel me from the house. I thought many times of asking him for divorce, but my family does not accept to receive me along with my three young children. Now, I am really confused especially after I heard that it is forbidden for a wife to stay with a husband who does not pray. What should I do? I am really in a very deep problem, I am likely to lose my temper because of this ceaseless flow of bad thoughts, I hope Your Eminence will clarify this issue. May Allah reward you with best!

A: It is obligatory on you to go back to the house of your family and get rid of this husband who is unjust

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to himself as abandoning Salah is Kufr (disbelief) and deviation from what is right. Some scholars (may Allah be merciful with them) are of the opinion that anyone who abandons Salah is Kafir (disbeliever) guilty of major Kufr (disbelief that takes the Muslim out of Islam) even if they do not deny its obligation. It is most likely that your husband denies its obligation because of his obstinacy and his abandonment of it. Anyway, the correct opinion is that whoever abandons Salah intentionally is a Kafir, even if they do not deny its obligation since if they deny its obligation or mock it, they are Kafirs according to Ijma` (consensus of scholars). The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴾What makes one a disbeliever and a polytheist is abandoning Salah.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book]). Moreover, the Prophet (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a disbeliever.﴿ (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad [chain of narrators])

`Abdullah ibn Shaqiq Al-`Uqayly, the great Tabi`y (a Follower of the generation after the Companions of the Prophet), may Allah be merciful with him, said: ❨The Companions of Allah's Messenger (peace be upon him) did not consider abandoning any act of worship as Kufr except for Salah.❩ .

He reported from the companions that they considered the abandoning of Salah as Kufr unlike other acts of worship like Sawm (fast) and so on. It is obligatory on you to part from this husband and go to your family's house or any other place where you can live separately with your children. Receive the glad tidings of great goodness and good consequences. We supplicate to Allah to guide and protect him against the evils of himself and the evils of

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Satan. It is also obligatory on you to exert multiple efforts in giving him advice seeking the help of the scholars in whom he has confidence and other good people, may Allah guide him through their efforts. As for you, you should not stay with him and never let him have sexual intercourse with you; this is the most correct and preponderate scholarly opinion in this regard. We supplicate to Allah to relieve your suffering and ease your difficulty, we also ask Allah to guide your husband to come back to the right path once again, grant him the good company which could guide and help him obey Allah and His Messenger, and bestow upon him Istiqamah (integrity) and deep insight. Indeed, He (Glorified and Exalted be He) is All-Hearer and Responsive. If you truly believes in Allah, He (Glorified and Exalted be He) will ease your difficulty by guiding your husband, or by helping you find a house to live in separately with your children, all praise be to Allah.

Q: There is a woman who performs Salah (Prayer) and Sawm (Fast), yet her husband does not pray, what should she do with him?

A: She should abstain from having sexual intercourse with him until he repents to Allah (Glorified and Exalted be He), for anyone who gives up Salah is Kafir (disbeliever) according to the sounder of the two opinions of Muslim scholars. This is so even if they do not deny that it is Wajib (obligatory).

However, anyone who denies that Salah is Wajib is considered Kafir according to Ijma` (consensus of scholars), for such a person denies Allah (Exalted be He) and His Messenger (peace be upon him). But anyone who recognizes that it is Wajib and gives it up is Kafir as well according to the sounder of the two opinions of Muslim scholars. The Prophet (peace be upon him) said in

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a Sahih (authentic) Hadith: (What makes one a disbeliever and a polytheist is abandoning Salah.) (Related by Muslim in his Sahih [Authentic Hadith Book])

He (peace be upon him) also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it becomes a Kafir.) Accordingly, the wife in question should go back to her family, deny her husband access to the house if it is hers, or abstain from having sexual intercourse with him. She should ask him for Talaq (divorce pronounced by a husband) or Tawbah (repentance to Allah). Otherwise, she should refer the matter to the Shari`ah court.

80- Ruling on abandoning Salah because of urinary incontinence

Q: A questioner from Riyadh asks: my husband suffers from urinary incontinence. He knows the legal rulings of Wudu' (ablution) and Salah (Prayer), but he abandons Salah due to Waswasah (insinuating or distracting thoughts or doubts instigated by Satan) after completing his Wudu', which makes him feels that he is ritually impure. I exerted extremely extraneous efforts to persuade him to be regular in Salah and pay no attention to these insinuations, but he still does not pray except Jumu`ah (Friday) Prayer though he takes great care of Salah in general, mine and that of his children. My question now is: what is the opinion of Your Eminence on staying with him as a wife?

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A: It is not permissible to stay with him because whoever abandons Salah is a Kafir (disbeliever) - we seek refuge with Allah. It is obligatory upon him to perform Salah regularly even if he suffers from urinary incontinence. All that he is required to do is to perform Wudu' for every single Salah - all praise be to Allah - and perform Salah in congregation. If any droplets of urine come out, he is excused then. When the muezzin calls to Salah, he should perform Wudu' and pray in congregation with other fellow Muslims in the Masjid - all praise be to Allah. It is not permissible for him to abandon Salah because of urinary incontinence. He falls under the same ruling as a woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), it is obligatory upon her to perform Wudu' for every single Salah and then pray according to the command of the Prophet (peace be upon him). As for staying married to a man who does not pray except Jumu'ah Prayer this is Dalal (deviation from what is right) and Kufr (disbelief). May Allah keep us safe. It is not permissible based on the saying of the Prophet (peace be upon him): ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ He (peace be upon him) also said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ May Allah keep us safe.

81- Ruling on abandoning Salah on the pretext of inability to read and write

Q: My sister's husband never performs Salah (Prayer), even the Jumu`ah (Friday) Prayer, but I do not think that he denies the obligation of performing Salah; rather, he abandons Salah on the pretext that he is illiterate who cannot read or write, is there any sin upon my sister for staying with him? When I hear the punishment that Allah has prepared for those who abandon Salah, I feel deeply sorry for him and my heart aches, I also hug him on days like `Eid

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and on other occasions. I hope Your Eminence will advise me regarding this issue. May Allah reward you with the best.

A: His abandoning Salah is Kufr (disbelief) based on the words of the Prophet (peace be upon him). It is also classed as major Kufr (disbelief that takes the Muslim out of Islam), according to the correct scholarly opinion, even if the person does not deny its obligation. But if he denies its obligation, he is a Kafir (disbeliever) by the consensus of all Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly). It is authentically reported that the Prophet (peace be upon him) said: (Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.) He (peace be upon him) said: (The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).) It not permissible for your sister to stay with him, it is obligatory to separate them unless he repents. It is obligatory on you also to forsake him and to stop hugging him and befriending him until he repents to Allah (Glorified and Exalted be He). This and similar measures are most important to use, which are, at the very least, classified as a stressed Sunnah to act with him like that. There is a strong opinion that it is obligatory to deal with him in the manner illustrated above. The opinion that it is obligatory to shun the company of those who publicly commit sins or acts of Kufr is a strong one. My brother, you have to advise him for the pure Sake of Allah and make him fear the severity of the Punishment of Allah and to exert efforts to guide him and help him repent, may Allah cause his guidance through your efforts. If he insists on abandoning Salah and refrains from accepting your advice, you have no other options but to forsake him. This is the prescribed procedure in this situation.

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If you continue advising him from time to time, it will be better; you have to do this out of giving sincere advice for the pure Sake of Allah and His servants without taking him as a companion or a friend or a kin. All you can do is to remind him from time to time of Allah by saying: Fear Allah as He should be feared, and feel his close presence, O Servant of Allah, Salah is the main pillar of Islam, whoever abandons it is a Kafir.

May Allah cause his guidance through your efforts. It would be better if you ask his brothers, father, or friends to give him advice and support you in this endeavor. This is required because Muslims are brothers and should care to advise one another. This is a person who perpetrated one of the major sins that is not tantamount to taking a Muslim out of Islam, so it is obligatory upon others to give him true advice and to enjoin on him Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid him from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) until he returns to the right path. May Allah cause his guidance through your efforts. Allah (Glorified and Exalted be He) says in His Glorious Qur'an: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ He (Glorified and Exalted be He) also says in His Glorious Book: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden]﴿ ﴾and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾'Religion is sincerity.' It was asked, 'To whom, O Messenger of Allah?' He (peace be upon him) answered, 'To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people.'﴿ We ask Allah to guide us all.

Being unable to read or write is no excuse because he is obliged to pray even if he is illiterate.

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It is not one of the conditions of Salah to know how to read or to write. It is obligatory on him to perform Salah and to learn and to be religiously educated. He must not abandon Salah; rather, he must be regular in performing Salah, pay Zakah (obligatory charity) and observe the Sawm (Fasting) of Ramadan and perform Hajj whenever he is able to. If he is not a learned person or an illiterate one, he must educate himself in religious matters and ask scholars about what he does not clearly understand because he was created only for the worship of Allah. It is obligatory on him to know everything about this worship and to have deep insight. Allah (Glorified be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (Glorified be He) also says: ﴾O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious).﴿ This is the worship for which Allah (Glorified be He) has created us and ordained us to perform. It must be fully understood and deeply known. We have to ask scholars about everything we do not clearly know until we have deep insight and are able to perform worship as Allah wants it to be performed. The Prophet (peace be upon him) said: ﴾The one for whom Allah wishes goodness He will make him understand the religion.﴿ Whoever turns away from learning will never fully understand. This is a sign of those for whom Allah wishes no goodness. May Allah keep us safe.

82- Ruling on eating with a non-praying person

Q: My sister's husband does not pray. I have insisted that he should perform Salah (Prayer) but it was all in vain. He always says that Islam is not just confined to the performance of Salah.

They live in a village far away and I always visit them, instead of my father who has died. When I go, they serve me food, is it permissible for me to eat it? What is the ruling if I had borrowed a certain sum of money from them which I will quickly pay back, is it forbidden for me to make use of this money?

A: This belief is not permissible and is a major mistake. Islam consists of Tawhid (belief in the Oneness of Allah/monotheism), Salah, Zakah (obligatory charity), Sawm (Fast) and Hajj. This man is ignorant, he should be taught, guided, and directed to what is good. Islam is built upon basic pillars; Salah is the most fundamental of these pillars after Tawhid. It is the second most fundament pillar after the Two Shahadahs (Testimonies of Faith) based on the saying of the Prophet (peace be upon him): (The peak of the matter is Islam and its pillar is Salah.) It is obligatory on him to be very cautious not to say such nonsense. Moreover, it is obligatory on his wife to separate from him until he repents; your sister has to do so until he repents, she is not allowed to stay in his house. The Prophet (peace be upon him) said: (Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.) He (peace be upon him) also said: (The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).) His case should be filed to the ruler if he does not repent in order to be referred to the court which will undertake the necessary procedures of asking him to repent; he has only two options, either to repent or to be executed. There is nothing wrong if you maintain the ties of kinship with them kindly in the hope that Allah guides him and he becomes a true Muslim especially if he is a poor man. There is no harm at all in being benevolent to them especially that your sister is living with him, may Allah guide him and bring him back to the right path through your good morals and kind acts towards them. You should do without borrowing money from him as long as he is like that, moreover, you should not take him as a companion or a friend. You should not visit him. You must forsake him in the hope that he may repent. But if you treat him with kindness, it is all right. As for eating food which they serve you; if this food primarily consists of fruits or the like, it is all right to eat it. But if this food is an animal he will slaughter for you himself, it will not be permissible since his slaughtered animal is not religiously permissible to be eaten. If they bought this meat from the market without being slaughtered by him or if they bought fruits or the like, you have the option to accept depending on your sound judgment; if you find that refusing this food will express your attitude of avoiding his company and your hatred of his abandoning of Salah and your anger at his misdeed, this will be all right, In sha'a-Allah (if Allah wills). If you find that accepting his present would cause him to repent and go back to Allah, you are just trying to do the best but it must be accompanied by your inner hatred and disapproval of his bad deed and your forsaking him and warning him against this sinful deed. May Allah cause him to repent through your efforts because his deed is extremely sinful and very wicked; namely, abandoning Salah - we seek refuge with Allah. Salah is the main pillar of Islam, whoever performs it regularly, keeps his faith sound, and whoever abandons it, is more likely to more easily abandon other components of his faith.

In conclusion, you have to handle this problem wisely, doing what you expect will bring about good results. This must be accompanied by avoiding his company and not visiting him unless you visit him for the sole purpose of Da`wah (calling to Islam), not to eat or drink or to be sociable. You should only visit him if you expect that you can call or direct him back to what is good and to warn him against the severity of the Wrath of Allah. You could also tell him that this act is Riddah (apostasy), according to the more correct of the two opinions maintained by scholars. Acting like that, you will be best rewarded In sha'a-Allah. But visiting him as a means of mutual love or sociability is not permissible since he should be forsaken.

83- Living with a non-praying husband

Q: I have a married sister who has eight children, the youngest of which is one-year old. The husband of my sister does not perform Salah (Prayer). He was imprisoned for theft, embezzlement, and so on. He does not refrain from committing any Haram (prohibited) act. I know that my sister knows the ruling on staying married to him; she and her children suffer from this.

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However, the good news is that she and her children observe Salah, but they do not care about their father. What is the ruling on her staying and her children with him in this case? May Allah reward you the best.

A: If her husband does not offer Salah, she should leave him and go back to her family home, if she can; otherwise, she should refrain from having sexual intercourse with him and should refer the matter to the court, so that he will be duly punished. Abandoning Salah is major Kufr (disbelief that takes the Muslim out of Islam). Anyone who abandons Salah commits Kufr (disbelief). May Allah save us. The Prophet (peace be upon him) said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ He (peace be upon him) also said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ According to the more correct of the two opinions maintained by scholars, he becomes a Kafir (disbeliever) by abandoning Salah, even if he does not deny that it is Wajib (obligatory). She should go back to her family. If she does not have a family, she should refrain from having sexual intercourse with him until he repents to Allah (Glorified and Exalted be He). If she failed to do so, she should refer the case to the court to separate them.

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There is nothing wrong with eating in his house. However, he should be forsaken and shown hatred and enmity. It is not Haram to eat in his house, just like eating from the food of the Jews and Christians and other non-Muslims. But she should not eat animals that are slaughtered by him. However, there is no harm to eat bread and fruits in his house or the animals slaughtered by someone other than him. Anyway, he should be abandoned, reproached and advised, in the hope that he may repent and Allah (Exalted be He) may accept his Tawbah (repentance to Allah).

84- Ruling on taking off Hijab in front of a non-praying Muslim woman

Q: My maternal aunt's husband does not pray even though he has performed Hajj. My aunt told him that she heard a Fatwa on a program which stated that whoever abandons Salahs (Prayers) out of negligence is guilty of major Kufr (disbelief that takes the Muslim out of Islam), but he still abandons Salah. She got fed up and stopped tackling this issue. Is it forbidden for her to have sexual intercourse with him? Is it permissible or not to take off Hijab (veil) in front of another woman who does not pray and consequently is considered a Kafir (disbeliever) due to her abandoning Salah and that takes her out of Islam? I hope Your Eminence will clarify this issue, may Allah benefit us and you.

A: There is no doubt that whoever abandons Salah becomes a Kafir even if he does not deny its obligation, according

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to the more correct of the two opinions maintained by scholars. The Prophet (peace be upon him) is authentically reported to have said: ﴾Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ Women and men are equal with regard to legal rulings; the legal rule states that "rulings applicable to men are also applicable to women" and vice verse since all people are Mukallaf (held legally accountable for their actions). The Prophet (peace be upon him) was sent to all people. He (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ Any man who abandons Salah, his wife is not allowed to stay with him. It is not permissible for a Muslim wife to stay with a non-praying husband; she must separate from him and must prevent him from having sex with her until he repents to Allah. The ruling is the same in the case of a woman who does not pray, her Muslim husband must not stay with her, he must avoid her until she repents to Allah, she has only two options; either to repent or to get divorced and Allah will compensate him with someone better than her, because He (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Glorified be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ This is one of the greatest afflictions. Abandoning Salah is one of those greatest afflictions. It is obligatory on all Muslims to warn and be warned against this

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and to give mutual advice concerning this issue and to forsake those who abandon Salah, not to accept their invitation, not to greet them or return their greeting, and not to invite them to a banquet or any other occasions; rather, they should be avoided like a mangy camel. They should not be approached or visited except for the purpose of calling them to Allah, if visits are for calling and advising them, they are all right.

Taking off the Khimar (veil covering to the waist) in the presence of a female Kafir (disbeliever or non-Muslim) is not wrong at all whether this female is a Muslim who abandons Salah, or a Jew, a Christian, or a pagan. There is no sin at all in a female Muslim being seen by a non-Muslim woman or a female Kafir as she is not obliged to cover herself in front of them. This is the more correct of the two opinions maintained by scholars in this regard; which obligates a woman to wear Hijab only in front of Ajanib (men other than a husband or unmarriageable male relatives), but not in front of a female like her. The Saying of Allah (Glorified be He): ﴾or the (female) slaves﴿ signifies any women of Banu Adam (human beings, descendents from Prophet Adam). A woman is not obliged to wear Hijab in front of another woman according to the correct scholarly opinion; rather, it is obligatory on her to wear Hijab in front of Ajanib, but not in front of a woman since they are of the same gender, even if this woman is a Kafir. There is no blame if a Muslim woman takes off her Hijab in front of a non-Muslim woman because the Prophet (peace be upon him) did not order his wives to wear their Hijab in front of the Jewish women who were living with them in Madinah nor in front of other pagan women. We do not have any documented information that any wife of the Prophet (peace be upon him) or daughter wore Hijab in front of a non-Muslim woman. It has been authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Asma' bint Abu Bakr (may Allah be pleased with her and her father)

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﴾that her mother came to visit her in Madinah during the period of the peace treaty between the Messenger of Allah (peace be upon him) and the people of Makkah and she was still a pagan. She came to her daughter to receive help and support from her. Asma' consulted the Messenger of Allah (peace be upon him) to keep good relations with her, he (peace be upon him), replied, 'Yes, keep good relations with her.'﴿ He (peace be upon him) did not order her to wear her Hijab in front of her mother because she is a Kafir. There are many issues dealing with this point, all of them prove that it is not obligatory upon a Muslim woman to wear her Hijab in front of a non-Muslim woman. Allah is the Grantor of success.

Q: My mother did not use to offer Salah (Prayer), but we taught her how to offer it. She - praise be to Allah - responded and now offers it regularly. She also gave up all kind of beliefs that fall under `Aqidah Shirkiyyah (creed that associates others with Allah in His Divinity or worship), such as believing that the dead could benefit, and so on. However, our father does not pray, and our mother is still attached to him spiritually and morally. What is the opinion of Your Eminence in this regard? Please guide us. May Allah reward you with the best.

A: All praise be to Allah (Exalted be He) for guiding her. She should withhold from having sexual intercourse with her husband who does not offer Salah, for abandoning Salah is considered major Kufr (disbelief that takes the Muslim out of Islam). She should keep away from him and tell him

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that she is not lawful to him. You too should tell him the same till he repents. If he responds and starts to observe Salah, she is his wife; but if he persists to abandon Salah, she is unlawful to him. We ask Allah (Exalted be He) to guide us and him.

85- Ruling on dealing with non-praying wife and daughters

Q: My wife and daughters do not offer Salah (Prayer) and do not wear Hijab (veil), what should I do? May Allah reward you with the best.

A: You must advise your wife and daughters and discipline them for abandoning Salah, till they reform themselves. Salah is the pillar of Islam, the second of the five fundamentals of Islam. It is the greatest fundamental after the Two Shahadahs (Testimonies of Faith). Whoever guards it preserves their Din (Islam) and whoever wastes it is likely to waste anything else. Allah (Glorified be He) states: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ And:

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﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ Believers must advise one another, enjoin the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Your wife and daughters, in particular, deserve your advice. You must enjoin upon them the Ma`ruf and forbid the Munkar. It is not permissible at all to overlook this matter, even if you have to hit your wife and daughters, which must be lightly, till they are guided aright. Salah is the cornerstone of Islam; whoever forsakes it commits Kufr (disbelief). May Allah save us from this. The Prophet (peace be upon him) stated: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr.﴿ May Allah save us. You should fear Allah and be keen to guide your wife and daughters. You can seek the help of relatives, like brothers, father, uncles of your wife; ask them to help you guide your wife and daughters to perform Salah and adhere to the Din. You should not treat this matter lightly. If your wife does not respond, you should forsake her and divorce her. It is not permissible to stay with her while she does not pray. She should repent; otherwise, you should forsake her. Similarly, your daughters must be disciplined till they repent to Allah

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and perform Salah regularly.

86- Ruling on staying married to a wife who neither prays nor observes the Islamic dress code

Q: I am a married man, but my wife knows nothing of the Glorious Qur'an and she also does not pray. I have been trying for ten years to get her to pray but all my attempts have failed. Moreover, she does not observe the Islamic dress code and does not accept any advice or instructions concerning this issue. What is the opinion of Your Eminence concerning her?

A: If she does not pray at all, then the marriage is over since whoever abandons Salah (Prayer) has no religion; rather, such a person is a Kafir (disbeliever). May Allah keep us safe. The Prophet (peace be upon him) said: ﴾The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr (disbelief).﴿ (Related by Imam Ahmad in the Musnad and Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah through an authentic Isnad [chain of narrators] on the authority of Buraydah)

The Prophet (peace be upon him) also says: ﴾The peak of the matter is Islam; its pillar is Salah; and its topmost part is Jihad (fighting/striving in the Cause of Allah).﴿ Whoever abandons the pillar, what else remains for him?

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He (peace be upon him) also said: ﴾Between man and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.﴿ (Related by Muslim in his Sahih)

The use of the masculine form does not exclude women as it was the habit of the Prophet (peace be upon him) to address men and at other times address women, but the ruling is comprehensive; whatever is proven for men is also applicable to women except if there is evidence which makes it specific to only men or women. In conclusion, your wife, in addition to her abandoning Salah, also does not dress in accordance with the Islamic dress code. This indicates that there is sickness in her heart that attracts her to the deeds of the Kafirs and to their way of dressing. My advice to you is to divorce her seeing that in ten years you did not have any influence on her and could not make her adopt the right path. What good do expect of her? There are a lot of other women - all praise be to Allah: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Glorified be He) says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ Divorce her and prepare for good things and a fair end. Yet, you have to ask Allah to guide her. May Allah guide her and us. It will be good to give her a last sincere advice and clarify to her that if she does not respond, you will divorce her, and maybe this helps her to reconsider her actions.

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Under such circumstance, you are worthier of the custody of your children because she does not deserve this right. As long as she behaves in this way, her custody of the children will harm them greatly and drag them into the danger of not being real Muslims. The final word is that the Muslim parent is absolutely worthier of the children.

Q: I married my cousin in 1400 A.H., she was twelve years old at that time. She has not given birth yet I treat her kindly, but she repays me with bad treatment; moreover, she does not perform Salah (Prayer). I have advised her many a time but she does not respond on the pretext that she is still young. She says she will be regular in performing Salah at the age of twenty or twenty-one. In addition, she does not fulfill her marital duties. The most important piece of detail is that she was brought up with the habit of abandoning Salah. We hope Your Eminence clarify this issue.

A: As long as she behaves in this way, your life with her will not be good and it is better for you to separate from her. Moreover, you should abstain from having sexual intercourse with her as long as she does not pray at this age. Once she has reached the age of Taklif (meeting the conditions to be held legally accountable for actions) which is fifteen years old or begins to menstruate or discharges a fluid

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when having intercourse or in a sexual dream or has pubic hair around her private parts, having one of the four characteristics mentioned means that she is pubescent. If she refuses to perform Salah, it is not permissible for you to let her stay with you; you must desert her and stop having sexual intercourse with her until Allah grants her repentance. You may discipline her because of abandoning Salah and even hit her lightly (avoiding the face and other sensitive areas) until she rectifies herself - hitting for such an offense is an essential deterrent measure, may Allah cause her guidance through your efforts. Furthermore, she has not given birth yet; she lacks many of the essential qualities. Hence, being separated from her would be better for you in this life and in the Hereafter. It is not permissible for you to stay with her unless she repents. We supplicate to Allah to guide her and grant her repentance or to compensate you with another wife better than her.

ng on a latecomer when coming to Prayer while the Imam is prostrating

uld a latecomer (to Prayer) do if he attends the congregational Prayer while ne who leads congregational Prayer) is prostrating? Should he prostrate ait till he (the Imam) rises (from prostration)?

ah (action following the example of the Prophet) for the latecomer to offer Takbirat-ul-g: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing and then the Imam.

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(peace be upon him) was reported to have said in some Hadiths: ﴿When you come to we are prostrating, prostrate with us but do not consider this (prostration) a Rak`ah.﴾ eace be upon him) was also reported to have recommended that the Ma'mum (person an Imam in Prayer) should join the Imam in the state the latter is assuming, e.g. if the state of bowing, the latecomer should bow with him; if he (the Imam) is standing, the ould stand with him; if he is prostrating, he should prostrate; if he is sitting down for testification recited in the sitting position in the second/ last unit of Prayer), he should ashahhud as well. This is preferable, even if the Imam is in the sitting position for the ud. The Prophet (peace be upon him) said: ﴿When the Iqama (call to start Prayer) has ted, do not go running to it, but go walking in tranquillity and pray what you are in time plete what you have missed.﴾ He (peace be upon him) also said: ﴿Pray what you are in includes those who catch all or any part of the Prayer, even the last Tashahhud.

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108- Ruling on working for someone who abandons Prayer

Q. A questioner asks: I work on the farm of a wealthy man who pays his Zakah (obligatory charity) and spends in the way of Allah and gives charity to the needy. He is a well-mannered person but he does not perform Prayer out of laziness and negligence. I stay on the farm as a guard. He lives at a distance of about twenty kilometers from this farm. He only comes to the farm two days a week. Is there any sin on me if I continue working for him on this farm, taking into consideration that I am regular in performing my Prayers and I am an observant person, all praise be to Allah. May Allah reward you with the best!

A. Whoever abandons Prayer is kafir (disbeliever) - may Allah keep us safe - even if he is a well-mannered man who pays much Sadaqat (voluntary charity) and spends in all forms of charity. This is because abandoning Prayer is major Kufr (disbelief that takes the Muslim out of Islam). We take refuge with Allah! Allah (Glorified and Exalted be He) says in the Glorious Qur'an: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ He (Exalted be He) also says: ﴿And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work﴾

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The Prophet (peace be upon him) said: ﴿"Whoever misses the Asr (Evening) Prayer (intentionally) will have all his (good) deeds annulled".﴾ If a person abandons Prayer, his good deeds are annulled and he becomes guilty of disbelief. It is obligatory on this person to repent to Allah (Exalted be He) and be very cautious against abandoning Prayer. Moreover, it is obligatory on him to stand firm in carrying out acts of worship that Allah (Exalted be He) and His Messenger (peace be upon him) have ordained. He has to thank Allah (Exalted be He) for His Bounty. Working for him is risky for you as you are not safe from his evil. It is most likely that you could take him as an example in his false belief. I sincerely advise you to leave this work and look for another employer, or to find another job lest you are inflicted by his forthcoming evil destination and misfortune. May Allah keep us safe. In fine, accompanying such a person and working for him is not preferable. May Allah keep us safe!

109 - Living with someone who abandons Prayers

Q: He asks by saying: There is a person who lives with us, but he does not pray; however, all the other brothers perform prayers. What can we do in this situation? May Allah reward you with the best!

A: You are obligated to advise him, to guide him to goodness and to inform him that Prayer is the pillar of Islam and that it is one of the greatest articles of the religion after the two Shahadahs (Testimony of Faith). Rather, it is the greatest

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article of Islam after the Testimony of Faith. It is the pillar of Islam and it is the criterion which distinguishes between disbelief and Islam. Therefore, you need to teach him, advise him and guide him to goodness and you should not get bored of doing that until Allah (Exalted be He) guides him at your hands, and you will have the same reward like his, if Allah guides him at your hands. If he refuses and insists on neglecting Prayer, then his case should be submitted to the court; to the emirate so that it will refer him to the court, or to the authority of enjoining what is right and forbidding what is wrong, if there is an authority in the country, in order to force him to perform Prayer and to discipline him. If he repents, then well and good, otherwise, he should be killed according to the ruling of the court, because there should not be any leniency towards this person. This ruling applies if you live in a Muslim country in which there is an Islamic court, but if you live in a non-Muslim country, then you should only guide and advise him. In this case, you should advise him and exert your efforts in advising him and guiding him to goodness and be optimistic of the good results, and you will have the same reward like his, if Allah guides him at your hands.

Q: What can I do with some members of my family who do not pray such as my brother, my brother's wife and my brother in-law? What can I do with them if advice does not work with them ?

A: It is incumbent upon you to continue in advising them, because Prayer is the pillar of Islam, and whoever abandons it becomes a disbeliever - we seek the refuge with Allah from that. Therefore, it is an obligation to advise them and to

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exert your efforts in that according to your capacity. You should not allow yourself to be weak regarding this and you should not stop giving advice, so that Allah (Exalted be He) might guide them because of you. The one who does not accept your advice and you continued advising him, deserves to be deserted to the point that no one should say Salam (greeting of peace) to him, no one should answer his Salam, his invitation should not be accepted and he should not be invited to eat food. He deserves to be deserted because Prayer is the pillar of Islam, and whoever abandons it becomes a disbeliever - we seek Allah's Refuge from that. Therefore, you are obligated to advise them, and if you are authorized to discipline that person such as your wife or child, then you should discipline him until he is straightened and starts performing Prayer and until she starts performing prayer. As for your brother's wife or your step mother and other people whom you cannot discipline, it is the obligation of your brother and your father to do this. It is an obligation upon your brother to discipline his wife until she is straightened and starts performing Prayer, and it is also an obligation upon your father to do the same thing with your step mother. By the same token, your paternal uncle and your neighbors should do the same thing. You should advise them and invite them to be strong and serious with regard to this matter, so that Allah might guide them because of such seriousness, strength, guidance and discipline from the husband's side. It is such discipline which benefits the wife and helps her obey Allah (Exalted be He) and does not cause any danger, since Allah (Glorified and Exalted be He) commanded cooperation in piety and righteousness. He (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ He (Glorified and Exalted) also says:

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﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ The above-mentioned ruling is based on the principle of enjoining what is right and forbidding what is wrong. He (Glorified and Exalted be He) also says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden]﴿ ﴾and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).❫ Recommending one another to the truth and mutual advice is an obligatory matter and an abiding issue. By the same token, enjoining what is right and forbidding what is wrong is an obligatory matter with regard to one's wife, one's step mother, one's sisters and one's daughters. However, you should discipline whoever you can such as one's wife, daughter and son. You should discipline all of them in a way that deters the wife from carelessness about the prayer and deters the son and the daughter as the Prophet (peace be upon him) said: ❪Command your children to perform Salah (Prayer) when they are seven (years old), and beat them for (neglecting) it when they are ten (years old).❫ Thus, children, males and females, should be beaten if they neglect Prayer at the age of ten, because this act helps them obey Allah (Exalted be He) and causes them to hasten to the truth. Therefore, it is an obligation upon the person responsible for them to command them to perform Prayers and to lightly beat whoever becomes ten years old and still neglects Prayer. It should be such type of beating that helps them obey Allah (Exalted be He) and encourages them to perform good deeds and should not be the kind of beating in which

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there is danger. By the same token, one is authorized to beat his wife and to discipline her if she becomes careless. If he fears her disobedience, he should punish her with beating, so what about if she abandons Prayer? Abandoning Prayer is more heinous and if one does not find the benefit in advising her, guiding her and in inviting her to goodness, then he is allowed to lightly beat her and discipline her until she starts praying and performs this great obligation and if she insists on her act and does not become straightened, then it is incumbent upon him to separate from her, because the one who abandons prayer becomes a disbeliever. Abandoning Prayer is major disbelief - we seek the refuge with Allah from that! Thus, the one who does not pray becomes a disbeliever - we seek the refuge with Allah - who should be completely separated from her husband. The same ruling applies to the husband who does not pray and whose wife prays; she should not remain with him, but she should separate from him and ask for divorce because she cannot stay with him as a wife while he does not pray, due to the Prophet's (peace be upon him) saying: ❪What makes one a disbeliever and a polytheist is abandoning prayers.❫ Also, his (peace be upon him) saying: ❪That which differentiates us from the disbelievers and hypocrites is our performance of prayer. He who abandons it, becomes a disbeliever.❫ And his (peace be upon him) saying: ❪The peak of the matter is Islam and the pillar is prayer.❫ Therefore, the point is that prayer has a great status and it is the pillar of Islam, and hence, it is an obligation upon the husband to discipline his wife because of her negligence of Prayer, and the father should discipline his child because of his negligence of Prayer.

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Likewise, the brother must discipline his younger brother until he becomes straightened and performs Prayer, even if he did not attain the age of maturity such as children who are ten years old and twelve years old. Moreover, brothers should be disciplined, educated, and directed to goodness and the wife should also be disciplined because of her negligence of this great matter until she becomes straightened and maintains prayer. If she insists on abandoning prayer, then the husband should separate from her, and the same ruling applies to the husband who insists on abandoning prayer whose wife should separate from him and go to her family until he truthfully repents to Allah (Exalted be He) or the legal ruler decrees the final separation between both of them. We ask Allah for guidance, and there is no might and no power except with Allah!

110- The ruling on visiting a relative who abandons performing Prayer

Q: A questioner says: I have some relatives who do not perform Prayer. Is it obligatory on me to visit and show courtesy to them, taking into consideration that I incessantly advise them but they always evade responding to me and never show flexibility? I hope Your Eminence will clarify this issue. May Allah reward you with the best!

A: If your relative or neighbor does not pray, it is then obligatory on you and on other brothers in Islam to advise him through good and sweet words, you could also terrify him of the severity of the punishment of Allah. Moreover, you could remind him that prayer is the pillar of Islam. If he abandons it, he is guilty of major Kufr (disbelief that takes the Muslim out of Islam) according to the correct

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scholarly opinion even if he does not deny its obligation. Prayer is one of the main pillars of Islam. It yields great reward and good. So you have to advise your relative or neighbor and do your best along with the help of other fellow Muslims because Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ If you have more fellow Muslims, your advice will be much stronger and more efficient. If your relatives or neighbors refrain and do not accept your advice, they must be deserted according to the opinion of some scholars, other scholars are of the opinion that it would be desirable to desert them.

Anyway, it is permissible to forsake them unless you prefer contacting them from time to time for the main purpose of Daw'ah (calling) to Allah, in this case, it is all right. You can call them back to Allah, that possibly they would be guided. You have to adopt the same attitude towards all your neighbors who drink wine or take Riba (usury/interest) or those who publicly commit sins in front of people shamelessly. You have to advise them and guide them to what is good, you also have to remind them of the severity of the punishment of Allah (Glorified and Exalted be He). You and your fellow Muslims should advise them out of helping one another in Al-Birr (righteousness) and Taqwa (fearing Allah as He should be feared). So if someone is advised by two or three people, it will be more effective and he may be influenced especially if they continue advising him, and he might respond. If they insist and do not care, they must be deserted like what the Prophet (peace be upon him) did with three of the Sahabah (Companions of the Prophet): K'aab ibn Malik and his other two fellows, the Prophet (peace be upon him) deserted them for fifty three nights because they stayed behind during the battle of Tabuk without a legally permissible excuse, after he had

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commanded and called upon them to fight with him. If this is the case with the Sahabah (Companions of the Prophet), then people other than the Sahabah are worthier of being forsaken especially those who are guilty of a major sin shamelessly shown before people. The hidden sins which they commit away from the sight of people is left to the judgment of Allah (Glorified and Exalted be He). But we focus on the sins which they do in public like abandoning Prayer, taking Riba (usury/interest) and drinking wine publicly and the like, they must be forsaken due to those evil deeds until they respond and repent. All praise be to Allah!

Q. A questioner asks saying: My son abandons Prayer. I made a promise threatening him saying: "if you do not perform Prayer, I will never talk to you (as if this action (talking to him) is one of the forbidden acts expressed in the formula of an oath), but I can't stand and I talked to him again. Is there any sin on me?

A. It is obligatory on you to censure him and to chastise him by beating till he performs Prayer again. You also could break off him as he deserves to be forsaken because Prayer is one of the most important pillars of Islam whoever abandons it is guilty of being kafir (disbeliever), may Allah keep us safe! according to what the Prophet (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Related by Muslim in his Sahih.

and for what he (peace be upon him) also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat.

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He who abandons it, becomes a disbeliever.) Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad (chain of narrators) in other Hadiths indicating the Kufr (disbelief) of those who abandon prayer. It is obligatory on you to censure him and treat him roughly till he prays. One of the most useful procedures is to forsake him so long as giving advice does not bring about the needed result. If you are able to chastise him by beating, you have the full authority to do so. Rather, it is a must to do it. If he is still young, he is to be beaten at the age of ten years old. The older should be beaten harder than the young if he abandons Prayer. Moreover you could file a legal action to the ruler to ask him repentance, as then he has only two options; either to repent or to be killed as a disbeliever. But you have to keep these affairs secret till you advise him and give him a chance to keep steadfast to performing Prayer before you file him to the ruler, that possibly he might be guided through your efforts. Furthermore, you have to adopt whatever approach you see proper like forsaking, beating, and the like; approaches you think as effective and useful for his guidance.

111- Hosting and housing a relative who neglects Prayers

Q: A questioner from Madinah says: I have a problem because one of my relatives came from one of the villages to live with us in our house so she could complete her education in the university. Since the time she came she only increased

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my sorrows because she neglects many Islamic obligations, particularly, the Prayer. I have tried every available means to explain to her the danger of this; sometimes by the means of advice, sometimes by means of books and at other times by means of Islamic tapes. She prays for some time and then neglects prayer again. Whenever I remind her to pray she gets angry with me and says: I am the one who will enter Hell-Fire, not you, and you have nothing to do with my sins, leave me alone. Please

keep in mind that she knows the punishment of that in the worldly life and in the Hereafter. Should I continue to advise her, since I have been advising her for two years with no benefit? She did not follow my advice as she always goes back to neglecting prayer. After all these attempts, I left her alone. Am I sinful for doing this? Please guide me, dear Eminence Shaykh!

A: It is an obligation to keep her away from you and she should not stay with you. She deserves to be kept away and her case should be submitted to the ruler and to the court, and if she repents, then well and good, otherwise, she should be killed. Abandoning Prayer necessitates killing the person as an apostate from Islam - we seek the refuge with Allah. Therefore, it is an obligation not to let her live with you. It is not allowed to take this matter easily, since prayer is the pillar of Islam and whoever

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abandons it, loses Islam, and whoever maintains it, maintains Islam. This is an evil woman who should be fought against, and if she is straightened and starts praying, then praise be to Allah. Otherwise, the set penalty should be applied to her by killing her in order to relieve people from her and from people like her. You have done a good job in advising her and you will have a great reward by doing that; however, you should continue to advise her and strive hard to keep her away from you and your house and in submitting her case to the ruler.

Q: I am suffering from a problem from which many people might also suffer. This problem is that most of my friends and colleagues at school and sometimes those at home do not perform Prayer. I usually hear in your program that the one who does not pray is a disbeliever, and therefore, he should not be given Salam (greeting of peace) and the like. I advised them many times, but in vain; however, they are well-mannered people and their treatment of me and others is good. With the exception of their negligence of prayer, I saw only good from them. Please provide me with a useful answer with regard to this matter as it annoys me all the time. What is your advice to the one who abandons prayer, and what can I do with them?

A: It is an obligation to advise the one who is known to have abandoned prayer and to warn him against the evil consequences of this act, because according to the sounder of two opinions of Muslim scholars, abandoning prayer is major disbelief. This is so even if the one who abandons it does not deny it as a religious obligation.

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This ruling is based on the Prophet's (peace be upon him) saying: ﴾The peak of the matter is Islam and the pillar is prayer.﴿ Also, his (peace be upon him) saying: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ And his (peace be upon him) saying: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of prayer. He who abandons it, becomes a disbeliever.﴿ These great Hadiths indicate that the one who abandons Prayer becomes a disbeliever, even if he does not deny it as a religious obligation, but if he denies it as a religious obligation, then, according to the unanimous opinion of Muslim scholars, he becomes a disbeliever - we ask Allah for protection! Allah (Glorified and Exalted be He) says in His Great Book: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ He (Glorified and Exalted be He) also says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ Moreover, He (Glorified and Exalted be He) says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ until He (Glorified and Exalted be He) says: ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ ﴾These are indeed the inheritors﴿ ﴾Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴿ It is a great blessing

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and a magnificent bounty for the one who maintains Prayer that he will be from the dwellers of Al-Firdaus and the dwellers of Paradise. It is noted that Al-Firdaus is the highest position in Paradise, the center of it and the best of it. Therefore, whoever adopts these manners which Allah (Glorified and Exalted be He) mentions in Surah Al-Mu'minun in His (Glorified and Exalted be He) Saying: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ ﴾And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴿ ﴾And those who pay the Zakât.﴿ ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿ ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ ﴾These are indeed the inheritors﴿ ﴾Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴿ These are great qualities and whoever has such qualities and maintains them, will be from the dwellers of Al-Firdaus, and the greatest of these qualities is prayer. He (Glorified and Exalted be He) says in Surah Al-Ma'arij: ﴾Verily, man (disbeliever) was created very impatient;﴿ ﴾Irritable (discontented) when evil touches him;﴿ ﴾And niggardly when good touches him.﴿ ﴾Except those who are devoted to Salât (prayers).﴿ ﴾Those who remain constant in their Salât (prayers);﴿ ﴾And those in whose wealth there is a recognised right﴿ ﴾For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).﴿ ﴾And those who believe in the Day of Recompense.﴿ ﴾And those who fear the torment of their Lord.﴿ ﴾Verily, the torment of their Lord is that before which none can feel secure. -﴿ ﴾And those who guard their chastity (i.e. private parts from illegal sexual acts).﴿ ﴾Except from their wives or the (women slaves) whom their right hands possess - for (then) they are not blameworthy.﴿ ﴾But whosoever seeks beyond that, then it is those who are trespassers.﴿ ﴾And those who keep their trusts and covenants.﴿ ﴾And those who stand firm in their testimonies.﴿ ﴾And those who guard their Salât (prayers) well.﴿ ﴾Such shall dwell in the Gardens (i.e. Paradise), honoured.﴿

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Such are the qualities of the righteous and the qualities of the people of happiness, at the top of them are those who maintain Prayers. Maintaining Prayer is one of the means of uprightness, since the one who preserves Prayer, will preserve his religion and whoever neglects it, will be more negligent of other religious obligations. It is reported from Nafi', the freed slave of Ibn `Umar (may Allah be pleased with him and his father) that he said: 'Umar (may Allah be pleased with him), Amir Al-Mu'minin (Commander of the Believers), used to write to his governors saying: ﴾The most important of your affairs for me is the prayer; he who preserves it, preserves his religion, and he who neglects it, neglects other obligatory duties.﴿

The one who does not pray has to be deserted if advice does not work with him. He has to be deserted; no Salam should be said to him, his invitation should not be responded to and he should not be invited to a banquet or to other occasions, because he has committed a heinous evil and open disbelief - we ask Allah for protection. Moreover, his case should be submitted to those in charge in order to ask him to repent, and if he repents, then well and good, otherwise, he should be killed, since his situation is grievous and dangerous and he causes others from among his friends and relatives to act like him. Therefore, it is an obligation to give advice to this person and it is incumbent upon his relatives, friends and colleagues to clearly and seriously deny his act in order to realize the danger of what he is doing and the heinousness of his action and to know that he has committed open disbelief and heinous evil, so that he might accept advice and be guided. If he refuses, then it is an obligation to desert him and to submit his case to those in charge in order to be asked for repentance, and if he repents, then well and good, otherwise, he should be killed

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as a disbeliever. This is according to the soundest opinion of Muslim scholars, even if he does not deny Prayer as a religious obligation. If he denies it as a religious obligation, then he becomes a disbeliever and an apostate who renounces Islam, according to the unanimous view of Muslim scholars - we ask Allah for protection! It is noteworthy that the one who does not pray and does not care or pay attention to Prayer does not mostly recognize it as a religious duty and does not care about it as an obligation, and therefore, his act indicates that he denies it as a religious obligation. Therefore, it is a collective obligation upon all Muslims to pay attention to this matter and to deny the act of the one who abandons prayer and to explain to him the danger of his action and its heinousness so that he might be guided and return to the right path.

112- How to Deal with my Co-workers who Abandon Prayer

Q: A questioner asks: Some of my co-workers pray, others do not. Some of them are Mutabarrijah (a woman who makes a public display of her charms or adornment) while others wear Hijab (veil) though it is not the Islamic Hijab (veil), they only put on the top part which hides the head along with modest dress, though it is not long. I tried very hard to make them fully understand what is right concerning these issues. I also tried to recommend and give them religious books and asked them to listen to your program entitled "Light on the Path" to allow them to know how to apply Shari`ah (Islamic law) to their life style but it was all in vain. I have abandoned them and do not contact them and stopped bringing them religious books, though we work in the same office in which we sit

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chatting and eating together because I normally can not do with out them because of the nature of our work. I also need to accompany them while coming to work or going back to my house since I can not go alone. Is there any sin upon me? I hope Your Eminence will clarify this issue, as well as give them some direction and recommendations! May Allah reward you with the best!

A: It is obligatory on them to wear proper Islamic Hijab (veil) and stop Tabarruj (woman's public display of her adornment or charms). They also have to accept your advice and fear Allah as He should be feared. You have to continue your attitude of advising them and paying great attention to what could result in their happiness, success and discharging of your responsibility. You should never lose hope in their repentance and coming back. You have to call them incessantly until Allah makes (a way) for you of leaving and a relief from this difficult situation. If you can leave them along with their office to another group of good and pious co-workers, it will be obligatory on you to do so because they must be forsaken after their insistence on their evil deeds. However, as long as you are obliged to stay with them, do not stop advising, directing, guiding, and detesting their evil deeds until Allah grants you a relief and a way of leaving them. As for the fact that some of them pray while others do not or some of them wear the proper Islamic Hijab and others do not, your role is to first advise those who do not pray then advise those who do not wear the proper Islamic Hijab of wearing it and of performing prayer. Those who do not wear Hijab must be advised to wear it and those who do not pray must be advised to observe

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performing Prayer. Abandoning Prayer is one of the major sins which leads to disbelief. So, you have to advise both of them; those who abandon prayer and those who do not wear Hijab and censure both of them and Allah will reward you with the best!

Q: I found out that one of my friends does not pray except in Ramadan, should I keep her as a friend or should I stop being her friend?

A: It is obligatory on you to advise her and teach her what might avail her, you could also persuade her that Prayer is an obligation in Ramadan and during other months as well, as it is one of the main pillars of Islam. It is obligatory on any Mukallafah (woman meeting the conditions to be held legally accountable for her actions) to observe it regularly and continue performing it exactly like anyone in Ramadan and in months other than Ramadan. You should also tell her that abandoning Prayer in months other than Ramadan is major Kufr (disbelief that takes the Muslim out of Islam)-We take refuge with Allah!- like what the Prophet (peace and blessings be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴾ Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad (chain of narrators).

He (peace and blessings be upon him) also said: ﴿The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).﴾ Prayer is one of the main pillars of Islam and it is the second most fundamental pillar after Shahadah (Testimony of Faith). The woman who does not pray is as the same as the man who does not pray, both of them are Kafirs (disbeliever) until they repent to

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Allah and refrain from their evil deeds. If Allah grants her guidance and she responds to you and repents to Allah, there is nothing wrong if you befriend her and keep her friendship, but if she insists on abandoning Prayer, she is kafirah (female disbeliever) as then, and you must consider her as an enemy for the sake of Allah and to forsake her, never get close to her, never accept her invitation nor invite her to visit you. If she tries to visit you, do not receive her in your house or shake hands with her until she repents from her evil deeds and repents to Allah (Glorified and Exalted be He) because she commits an extremely evil deed, she commits what leads to her kufr (disbelief), may Allah keep us safe! The obligation on Muslims is to give free advice to their brothers in Islam. If your friend does not accept your advice and you do not have any effect on her, you must stop being her friend. May Allah guide us and her! May Allah grant you success in giving her free advice!

113 - Al-Wala' wal-Bara' towards those who neglect Prayer

Q: There are some friends whom I accompany and take them as brothers. They are loyal and sincere to me, but they do not pray, I seek Allah's refuge from that! Some of them pray only in Ramadan and others commit the indecencies which Allah and His Messenger (peace be upon him) have prohibited. As a Muslim, I, along with other friends, try to attract them to Prayer and to worship. Should I sever my relationship with them, following the Messenger's (peace be upon him) saying: (That which differentiates between a Muslim and disbeliever is abandoning prayer. Whoever abandons it becomes a disbeliever.) **And if I sever my relationship with them, does this mean I should sever my relationship with most of my colleagues from my area and with those who study with me, who do not pray, and thus, remain isolated from those people? Please provide me with a useful answer, may Allah reward you with the best!**

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A: Yes, you should sever your relationship with them if they do not accept your advice, they do not benefit from you and they do not receive guidance from you. Therefore, you should not befriend them and they should not be your companions in visits, food and the like, but you should sever your relationship with them. It will not harm you if you study at the same school at which they study, but you should not take them as friends or companions in food and drink; rather, you should sever your relationship with them in order for them to know that you have deserted them and you dislike them for the sake of Allah, because abandoning Prayer is major Kufr (disbelief that takes the Muslim out of Islam) according to the soundest opinion of Muslim scholars. The Prophet (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Those who do not pray and who you have already given advice for the sake of Allah and you have become excused with regard to their case, you should sever your relationship with them. Do not accept their invitation, do not invite them to your Walimah (banquet) and do not accompany them in visits, but sever your relationship with them in order for them to know your seriousness and truthfulness in disliking them for the sake of Allah and denying their act. In addition to that, ask Allah in your Prayer, in your prostration and during other times to guide them and to grant them repentance. In fact, you hope for their goodness, and therefore, you ask Allah for their guidance, however, at the same time, you show them aversion, hatred and desertion so that they might be guided. On the other hand, if you have hope that they will return to Islam and that they will be guided, then do not stop visiting them only for the sake of inviting them to Allah. You should visit them from time to time, not because they are your friends, but for the purpose of inviting them to Islam and guiding them, so that they might be guided.

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114 - Dealing with someone who neglects Prayer to advise him

Q: Brother says: There are some people who perform Prayer, but they also neglect Prayer, and I have to eat with them. Is it allowed for us to eat with those who do not perform Prayer or who abandon Prayer ?

A: If it is necessary to eat with them and you will give them advice at the same time, then you are allowed to eat with them. But if they do not accept the advice, then desert them and do not eat with them. However, if there is a necessity to eat with them, then advise them, guide them to goodness, warn them against the negligence of Prayer and explain

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to them that whoever abandons Prayer, becomes a disbeliever so that Allah might guide them because of your advice. If they do not accept your advice, then desert them, do not sit with them and do not eat with them. We ask Allah for protection!

Q: The questioner says: I have a friend who does not pray. Should I accompany him or let him go his way and I go my way ?

A: The friend who does not pray should not be accompanied; rather, one should be cautious of him and should desert him. But at the same time, he should give him advice, urge him to fear Allah, guide him to goodness and should inform him that Prayer is the pillar of Islam, is one of the five articles of Islam and that it is the greatest pillar and the major article after Shahadah (Testimony of Faith). Therefore, you should advise him, inform him of Allah's Command and exert your efforts in inviting him to goodness, so that he might be guided because of your advice, and thus, you will get the same reward as his reward. If he refuses and insists on his negligence of Prayer, then do not accompany him, do not visit him and he should not visit you. Do not take him as your friend, but consider him your enemy, separate yourself from him and desert him until he repents to Allah (Glorified and Exalted be He).

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Section on Adhan and Iqamah

115 - Ruling on Adhan for Prayer

Q: Is Adhan (call to Prayer) mandatory for Prayer? Does neglecting it affect the prayer? Is it an obligation upon the person who prays individually to call Adhan for Prayer ?

A: Calling Adhan for Prayer is a collective obligation. It is an obligation upon the group whether resident or while traveling to pronounce Adhan and Iqamah (call to start the Salah). This is the correct view. Adhan and Iqamah are a collective obligation, which, if performed by one of the group in a village or on a journey, will be sufficient for others; however, Adhan and Iqamah are not conditions of the validity of Prayer. They are a collective obligation, not part of Prayer, which, if done by someone, then it is well and good, and they will get the reward for that, and if one abandons them, then he will be a sinner, but his Prayer will still be valid. It is noted that the validity of Prayer is not stipulated by Adhan and Iqamah, but performing Prayer without Adhan and Iqamah intentionally, will make the Prayer deficient. Prayer without Adhan will be more deficient than Prayer with Adhan and Iqamah, which is more perfect

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and better. A Muslim is not allowed to intentionally abandon Adhan and Iqamah, but it is an obligation to have the Adhan and Iqamah performed by somone from the group who has good sense and is a just person. If the one who performs Adhan is of such qualities and performs it in the right wording and this person is known for his justice, then his performance of Adhan will be sufficient. This person should be known by his clear justice and should have the intention of calling Adhan for those staying with him or those on a journey. If it is one person on a journey, then he is also allowed to call Adhan, but as for the obligatory status of calling Adhan in this case, it is controversial; however, it is better for him to pronounce Adhan. According to the Sunnah of the Prophet (peace be upon him), this person should call Adhan because of what has been reported in the Hadith of Abu Sa'id Al-Khudry (may Allah be pleased with him), in which the Prophet (peace be upon him) said: ﴾Raise your voice while pronouncing Adhan, for no stone or tree hears the call, but will bear witness for him (the Mu'adhin) on the Day of Resurrection.﴿ This is proof of the strongly recommended status of calling Adhan by the individual. As for it being an obligation upon him, this is a controversial issue. However, Adhan should not be neglected. On the other hand, if it is a group of people, then it is an obligation upon them to have one of them pronounce Adhan and Iqamah.

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116 - The correct way of pronouncing the Adhan

Q: What is the correct way of pronouncing the Adhan (call to Prayer). I heard that there are several ways of doing it, and I also read about these ways? I request Your Eminence to guide us, may Allah reward you with the best!

A: There are different formulae for pronouncing the Adhan that have been authentically reported from the Prophet (peace be upon him). The best of them is how it was done by Bilal (may Allah be pleased with him) during the lifetime of the Prophet (peace be upon him) until he passed away. It is the Adhan known nowadays amongst the people, which consists of the following fifteen sentences: Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah; I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah; Come to Prayer! Come to Prayer; Come to success! Come to success! Allah is the Greatest, Allah is the Greatest; None has the right to be worshipped but Allah!

This is the Adhan which used to be pronounced by Bilal (may Allah be pleased with him) during the lifetime of the Prophet (peace be upon him). It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of Anas (may Allah be pleased with him) that he said: (The command was given to Bilal (may Allah be pleased with him) to the Adhan

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and odd the Iqamah (call to begin the Salah).) To even the Adhan means to repeat every sentence of the Adhan twice. This is what is meant by making the Adhan even, with the exception of the first Takbir (saying: "Allahu Akbar [Allah is the Greatest]") which is to be repeated four times as is authentically reported from him (peace be upon him) that he taught him (Bilal) to do after he saw that a vision known to be reported from 'Abdullah ibn Zayd (may Allah be pleased with him). However, there are two sentences added to the Adhan of Fajr (Dawn) Prayer and they are: Prayer is better than sleep! Prayer is better than sleep!

Therefore, the Adhan of Fajr is seventeen sentences. In the Adhan of Fajr, one should add: Prayer is better than sleep! Prayer is better than sleep!

after Hay'alah (saying: come to prayer, come to success), and thereafter, one should say: Allah is the Greatest, Allah is the Greatest, none has the right to be worshipped but Allah!

It is better to recite these two phrases (Prayer is better than sleep! Prayer is better than sleep!) in the second Adhan, which is called the first Adhan in relation to the Iqamah. As for the first Adhan, which is pronounced towards the end of the night, according to the preponderant opinion it does not include these two sentences: Prayer is better than sleep! Prayer is better than sleep! It is better to add these two sentences in the second Adhan, which is considered the first Adhan in relation to the Iqamah. The Iqamah is a second Adhan, and the Adhan for the Fajr is the first Adhan in which the two sentences: Prayer is better than sleep! Prayer is better than sleep! are said.

As reported in the Hadith of Bilal (may Allah be pleased with him) and the Hadith of Abu Mahdhurah (may Allah be pleased with him), some people thought that this Adhan is called the first Adhan because it is the Adhan said towards the end of the night and before the Fajr time, which is not

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true. It is called the first Adhan because it is made before the Iqamah, and the Iqamah is considered the second Adhan as reported in the sound and authentic Hadith, in which he (peace be upon him) said: ❨There is between the two calls (Adhan and Iqama) a prayer. He repeated it twice.❩ The two calls refer to the Adhan and the Iqamah. On the other hand, in the Hadith of Abu Mahdhurah (may Allah be pleased with him), there is another type of Adhan and that is repeating the Testimony of Faith, and in another narration, the Two Testimonies of Faith another time, and thus, the Adhan has nineteen sentences. In this formula, one should pronounce the two Testimonies of Faith and then repeat them. One should say inaudibly: I bear witness that none has the right to be worshipped but Allah! I bear witness that none has the right to be worshipped but Allah! I bear witness that Muhammad is the Messenger of Allah! I bear witness that Muhammad is the Messenger of Allah! and then repeat them loudly. Therefore, the total number of sentences is nineteen. This formula is a correct formula, and there is no harm in using it, since the Prophet (peace be upon him) taught it to Abu Mahdhurah (may Allah be pleased with him) and he made Adhan in this formula in Makkah, and thus, there is no harm is using this formula. However, it is better to use the other formula which is used nowadays, and it is the one which was used by Bilal (may Allah be pleased with him) during the time of the Prophet (peace be upon him). Similarly, Iqamah should be made odd (every sentence said one time) as reported in the Hadith of Anas mentioned before stating: ❨The command was given to Bilal to even the Adhan and to odd the Iqamah.❩ Odding the Iqamah means to say every sentence one time, except the Takbir, which should be evened,

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as reported in the Hadith of 'Abdullah ibn Zayd and the Hadith of Bilal. One should say in the beginning of the Iqamah: Allah is the Most Great, Allah is the Most Great,

and at the end of the Iqamah: Allah is the Most Great, Allah is the Most Great!

The rest of the Iqamah should be pronounced one time. "I bear witness that none has the right to be worshipped but Allah, I bear witness that Muhammad is the Messenger of Allah, Come to Prayer; come to success!

should be said one time, but in the Iqamah: "Prayer is ready, prayer is ready" should be said twice like the Takbir in the beginning of the Iqamah and at the end of the Iqamah.

On the other hand, it is reported in the Hadith of Abi Mahdhurah that the two Testimonies of Faith should be repeated twice in the Iqamah like the Adhan, and there is no harm in doing that. It is just better than saying them one time, and this is what is called variational difference; however, it is better to follow what is reported in the Hadith of Bilal.

117 - Adding: "Haya 'Ala Khair Al-'Amal" to the formula of Adhan

Q: What is the correct way of pronouncing the Adhan (call to Prayer), and what is your opinion regarding the additional sentence inserted after saying: None has the right to be worshipped but Allah ?

A: The correct Adhan is that taught by the Prophet (peace be upon him) to his Ummah (nation based one creed), which Bilal used to pronounce during the lifetime of the Prophet (peace be upon him) until he passed away and which callers to prayer used during his lifetime in Makkah, in Al-Madinah and in other places. It is the Adhan known

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nowadays, and it consists of fifteen sentences as follows: Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah, come to prayer, come to prayer, come to success, come to success, Allah is the Greatest, Allah is the Greatest, none has the right to be worshipped but Allah!

This is the Adhan which was used by Bilal during the lifetime of the Prophet (peace be upon him) until he passed away, and there is an additional sentence in the Fajr Prayer which is repeated twice, that is: The Prayer is better than sleeping!

It is the Adhan called after the beginning of the Fajr time and it is the Adhan of the Fajr Prayer, in which one says after Hay'alah (saying: come to prayer, come to success): Prayer is better than sleep, prayer is better than sleep!

and thereafter, the Mu'adhin (caller to Prayer) should say: Allah is the Greatest, Allah is the Greatest, none has the right to be worshipped but Allah.

Adding the sentence: Prayer is better than sleep, Prayer is better than sleep, is particular to the Adhan of Fajr prayer which is pronounced after the beginning of the Fajr time.

As for saying Hayya 'Ala Khair Al-'Amal (come to the best of good deeds) which some people add to the Adhan

or, I bear witness that 'Aly is the pious Servant of Allah

and what some people add of sending prayers on the Prophet along with the Adhan when the Mu'adhin says: None has the right to be worshipped but Allah,

by adding the sentence of sending Prayers on the Prophet (peace be upon him) and raising the voice with that sentence along with the Adhan or in the loud speaker, are all not allowed as they are Bid'ah (innovation in Islam). One is allowed to send prayers on the Prophet (peace be upon him) inaudibly not during the Adhan, but upon concluding the legislated Adhan. After the Adhan one should send prayers on the Prophet (peace be upon him) and says: O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad Al-Wasilah (the most superior degree in Paradise) and Al-Fadilah (a rank above the rest of creation) and send him upon a praised platform which You have promised him! Verily, You never fail

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in Your Promise!

This supplication is prescribed for every Muslim man and every Muslim woman after the Adhan, and it is for the Mu'adhin, after saying: None has the right to be worshipped but Allah. After finishing the Adhan, everyone should send prayers on the Prophet (peace be upon him) by saying: O Allah, send prayers upon Muhammad, O Allah, send prayers upon our Prophet Muhammad, upon his family and his Companions, and if one says: O Allah send prayers and peace upon our Prophet, upon his family and upon his Companions - this is more complete. Thereafter, one should say: O Allah, Lord of this perfect call, till the end of the supplication. It is to be noted that these supplications should not be said while the Adhan is being pronounced; rather, they should be said in a voice different from that of the Adhan, a low voice which those around him can hear . There is no harm in doing this, but not during the Adhan. After the Adhan ends by the Mu'adhin's saying: None has the right to be worshipped but Allah and the microphone is turned off- if it is used to make Adhan or there is no microphone and the Adhan ends- then nothing should be added to it, but one should send prayers on the Prophet (peace be upon him) within oneself and there is no prohibition to make it audible for those around to do likewise. It was authentically reported from the Prophet (peace be upon him) that he said: ﴾When you hear the Mu'adhin pronouncing the Adhan, say as he says, and then send prayers on me, for whoever sends prayer on me once, Allah will send prayers on him ten times. Then ask Allah to grant me Al-Wasilah, because it is a station in Paradise which will be given only to a servant from Allah's servants, and I hope that I will be that servant. Whoever asks Allah to grant me Al-Wasilah, it becomes incumbent upon me to intercede for him.﴿ This is his (peace be upon him) Hadith reported by Muslim

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in his Sahih.

It is Sunnah (supererogatory act of worship following the example of the Prophet) for everyone, for the Mu'adhin, for the one who hears the Adhan, both men and women, for those living in the cities, those in the desert and everywhere, to say after the Adhan: O Allah, send prayers on Muhammad, O Allah, send prayers and peace upon our Prophet Muhammad, upon his family and his companions. One should say this in a voice different from that of the Adhan. It should be a low voice and should not be said at the same time of the Adhan. Thereafter, one should say: O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad Al-Wasilah (the most superior degree in Paradise) and Al-Fadilah (a rank above the rest of creation) and send him upon a praised platform which You have promised him, due to what is reported by Al-Bukhari - may Allah be merciful to him - in his Sahih from Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father), from the Prophet (peace be upon him) that he said: ﴾He who says upon hearing the Adhan, 'O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad Al-Wasilah (the most superior degree in Paradise) and Al-Fadilah (a rank above the rest of creation) and send him upon a praised platform which You have promised him, it becomes incumbent upon me to intercede for him on the Day of Resurrection.﴿ It is reported as such in the Hadith from the Messenger of Allah (peace be upon him). An addition was made by Al-Baihaqy to the end of this Hadith and that is: ﴾You do not break Your promise.﴿ and it is reported in a good and sound chain of transmission. This is what is prescribed with regard to the Adhan. As for the addition: Hayya 'Ala Khair Al-'Amal, or I bear witness that Aly is the pious man of Allah, they are not allowed to be included within the Adhan, because they are Bid'ah. Also, sending prayers on the Prophet (peace be upon him) along with the Adhan, while saying: None the right to be worshipped

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but Allah, in the same voice as the Adhan is not allowed; rather, it is of the Bid'ahs. As previously mentioned, the Mu'adhin and the one hearing the Adhan should send prayers upon the Prophet (peace be upon him) in a low voice different from that of the Adhan. In the Adhan of Abu Mahdhurah there is At-Tarji', which is to say the two Testimonies of Faith in a low voice and then say them loudly, and thus, the Adhan will consist of nineteen sentences. Therefore, one should say: I bear witness that none has the right to be worshipped but Allah, I bear witness that none has the right to be worshipped but Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah, in a low voice and then should raise his voice with these two Testimonies of Faith; and this is what is called: At-Tarji'. This was taught by the Prophet (peace be upon him) to Abu Mahdhurah (may Allah be pleased with him), and he used to pronounce the Adhan in this formula in Makkah (may Allah be pleased with him). So, there is no harm in using this formula of the Adhan, since it is one of the prescribed types of Adhan. However, it is better to follow the formula of Bilal (may Allah be pleased with him) which he used during the lifetime of the Prophet (peace be upon him). Bilal (may Allah be pleased with him) used to pronounce the Adhan without Tarji' during the lifetime of the Prophet (peace be upon him) in Al-Madinah until Allah took his soul. Praise be to Allah, both types of Adhan are legislated, nevertheless, the form used during the lifetime of the Prophet (peace be upon him) is the best , which does not include At-Tarji'; however, there is no harm if one uses At-Tarji'.

118 - Being satisfied with one Adhan for Fajr

Q: Is it permissible to have only one Adhan (call to Prayer) for Fajr Prayer; namely, the second Adhan ?

A: There is no harm in having only one Adhan for Fajr Prayer, and if the first Adhan is performed in addition to the second one, then there is no blame in doing that. If one is satisfied with the Adhan for Fajr Prayer, then there is no blame, and if they make two Adhans: the first to draw the people's attention so that they will know that the Fajr is about to begin, as he (peace be upon him) said regarding the Adhan of Bilal : ﴿So that the one standing in prayer (Tahajjud) from among you may return and to awaken the sleeping from among you.﴾ This is better so that people will pay attention and will get ready for Fajr prayer; however, if they are satisfied with one Adhan, then there is no blame.

119- Two Adhans for Fajr are supported by Shari`ah

Q: The questioner from Yemen asks: "There are some Masjids in which those in charge announce two Adhans (call to Prayer) for Fajr (Dawn) Prayer. What is the evidence of the validity of this act? May Allah reward you with the best."

A: It is supported by Shari`ah (Islamic law) to pronounce two Adhans for Fajr Prayer: One Adhan before the time of Fajr Prayer and one Adhan when the time of the Fajr Prayer begins. It has been authentically reported

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in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Indeed, Bilal makes Adhan in the night time, so eat and drink until the second Adhan is made by Ibn Umm Maktum. ﴿ He (peace be upon him) also stated: ﴾Indeed, Bilal makes Adhan so that the one standing in Prayer (Tahajjud) from among you may stop and to awaken the sleeping one from among you.﴿ It is reported that Bilal used to pronounce the Adhan towards the end of the night so that the one standing in Salah would pay attention that the time of Fajr Prayer was about to begin, and therefore, offer the Witr Prayer and that the one sleeping would wake up to get ready for Fajr Prayer. Thus, there is no harm to use a first Adhan for Fajr before the time of Fajr Prayer is in by half-hour or so, that people will be aware that Fajr Prayer is about to start. The first Adhan is for the one praying Tahajjud to perform Witr Prayer before the time of Fajr Prayer begins and to give time to prepare for Fajr Prayer. Then, the second Adhan should be pronounced after the appearance of Fajr.

120 - Saying "Prayer is better than Sleep" in the Second Adhan of Fajr

Q: Should the sentence: Prayer is better than sleep, in the Adhan (call to prayer) of Fajr (Dawn) Prayer be said in the first Adhan or in the second Adhan? Please provide the explanation of the evidence regarding this issue, may Allah reward you with the best!

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A: It is better to say this sentence in the second Adhan after the time of Fajr Prayer begin, because it is the time of the obligatory prayer (Fajr prayer), which becomes an obligation after its time is in. Therefore, with greater reason, this sentence should be said in the second Adhan. What proves this ruling is that 'Aishah (may Allah be pleased with her) as reported by Al-Bukhari that she said: ﴾When the Prophet (peace be upon him) heard the Adhan of Fajr (Morning) prayer wherein is said, "Al-Salat Khairun mina Al-Nawm" (The prayer is better than sleeping.), he (peace be upon him) would perform two supererogatory Rak`ahs (unit of prayer) of Fajr prayer and then come out to lead people in the obligatory prayer.﴿ This narration indicates that this sentence is to be said in the second Adhan which is after the beginning of Fajr time, because this is the correct place for this sentence, as it refers to the obligatory Prayer. As for the prayer at night, sleeping may better it if it is difficult for one to stand in prayer. One should sleep in the night time in order to be able to wake up for the obligatory prayer (Fajr prayer). The point is that the sentence: Prayer is better than sleep, is to be said in the second Adhan which is pronounced after the beginning of Fajr prayer time. This is the most sound and preponderant view.

Q: Please explain this phrase in the Adhan of Fajr Prayer: "Prayer is better than sleep"! Should it be added in the first Adhan or in the second Adhan ?

A: This sentence should be said in the second Adhan when the Fajr Prayer time starts as explained by 'A'ishah (may Allah be pleased with her), and also mentioned in several Ahadeeth. The Adhan in which this sentence should be said is called the first Adhan

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and the Iqamah (call to start Salah) is called the second Adhan. As for the first Adhan used by some people towards the end of the night, it is for the purpose of informing those standing in Prayer of the nearness of the Fajr Prayer time and to awaken the those sleeping. It was reported in the sound and authentic Hadith of Bilal : ﴾In order to wake up those who are asleep amongst you﴿ The Prophet (peace be upon him) commanded Bilal to pronounce the Adhan during the night. He (peace be upon him) said: ﴾So, eat and drink until the Adhan is made by Ibn Umm Maktum, since Bilal makes Adhan in the night time to wake up the sleeping one and to inform the one standing in prayer (Tahajjud)﴿ ; thus, to inform him of the approaching of Fajr prayer time, so that he would get ready for prayer.

121 - Saying: "Prayer is better than sleep"!

Q: We have a group from Ansar As-Sunnah Al-Muhammadiyyah (Group of the followers of the Sunnah) in our village and they have their own Masjid. In the first Adhan of Fajr they include this sentence: "Prayer is better than sleep"; however, the other Masjids say it in the second Adhan. When we asked them about it, they said that this is the original ruling and they gave us evidence from the book titled "Zadul-Ma'ad". We told them that including this sentence in the second Adhan is the consensus of Muslim scholars, but they objected saying that if the consensus of Muslim scholars is in discordance with the original ruling, then it should not be followed.

Please provide us with

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the truth about this issue. May Allah reward you with the best reward.

A: As far as we know, there is no consensus of Muslim scholars regarding this issue, and if they include this sentence in the first Adhan or in the second Adhan of Fajr Prayer, then there is no harm In sha'a-Allah (if Allah wills) . The most important point is not to include it in the two Adhans, but only one Adhan so as not to confuse people. It should be in the second Adhan and this is the best way, because the sound and authentic Hadith indicate that it is to be included in the second Adhan, which is announced after the beginning of the Fajr Prayer time. In some Hadiths this Adhan is called the first Adhan, because it is considered the first in relation to the Iqamah (call to start Salah); therefore, our brothers from Ansar As-Sunnah thought that the first Adhan is that announced before the beginning of the Fajr Prayer time, which is not the case. The first Adhan is that which is announced after the beginning of the Fajr Prayer time, and it is called the first Adhan because it is followed by the second Adhan, which is the Iqamah. This is how it is reported in the Hadith of Abu Mahdhurah previously mentioned, and Abu Mahdhurah used to announce the Adhan after the beginning of the Fajr Prayer time, and it was called the first Adhan; namely, different from the second Adhan which is the Iqamah. This ruling has been confirmed by what is reported by 'A'ishah (may Allah be pleased with her) in the Sahih of Al-Bukhari that the first Adhan is that which is made after the beginning of the Fajr Prayer time, after which the Sunnah of Fajr is performed. The Prophet (peace be upon him) used to perform the Sunnah of Fajr and then go to the Prayer. She called it the first Adhan because the second Adhan, which is the Iqamah, comes after it. Therefore, this issue should be well-understood in order to remove this confusion and to unite the opinion of our brothers in

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Sudan. Thus, saying: "prayer is better than sleep" should be in the second Adhan, so that you will avoid confusion. This is the best and most preferable view.

122 - Interrupting the Adhan for an excuse

Q: If a Mu'adhin (caller to Prayer) announces the first and the second Adhan (call to Salah) of Fajr (Dawn) Prayer, and on the following day while calling the first Adhan, people of the town throw stones at him. Is it permissible for the Mu'adhin to stop calling the Adhan in order to defend himself, or what should he do ?

A: It is recommended to make a first Adhan for the Fajr Prayer, so that people will be informed of the beginning of its time, because the Prophet (peace be upon him) stated regarding the Adhan of Bilal which he used to pronounce before the beginning of Fajr prayer time: ﴿So as to awaken the sleeping from among you and those standing in prayer at night (Tahajjud) from among you may return.﴾ , and therefore, it is done to inform the people that the time of the Fajr prayer is near. As for the obligatory Adhan, it should be made after the beginning of the Fajr prayer time. This Adhan is a collective obligation, which if made by a qualified person, and others are not obligated to call it. When the time of the Fajr Prayer starts, the Mu'adhin should pronounce the Adhan in order to inform the people that the Fajr Prayer time has begun and so that they will attend the congregational Prayer in the Masjids. Harming the one who announces the first Adhan is of two situations: If the harm can be avoided until completing the Adhan, then one should complete it,

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and there is no harm to complain about those who harm him. The second case is when they harm him while he is making Adhan and a stone might hit him and they might harm him, then it is permissible to cut the Adhan and to defend himself. There is no blame in doing this.

123- Abandoning the Adhan completely in the Masjid

Q: I live in a village, and praise is to Allah, I perform Prayers in the Masjid. After coming to this area in the Kingdom; namely, the district of Al-Qasim, I headed to the Masjid to perform Prayer. After sitting in the Masjid for some time, one of the people asked me to make Adhan (call to Prayer) because the Masjid does not have Mu'adhin (caller to Prayer). I stood up and pronounced the Adhan and I continued doing so for a period of time. One day, I pronounced the Adhan for the 'Isha' (Night) Prayer and when the Imam came, he asked: Who pronounced the Adhan? 'Me', I answered. Then he said, we do not want anyone to pronounce the Adhan. Since that time, I have not pronounced the Adhan even if asked to. I am an educated person, and praise is to Allah, and I do not make mistakes in pronouncing the Adhan. Please provide me with a beneficial answer, because this Imam has deprived me of a great reward, keeping in mind that I do not get paid for making this Adhan. What is the virtue of pronouncing the Adhan? What is the ruling on this Imam with regard to his attitude towards me ?

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A: Pronouncing the Adhan is a collective obligation, and it is an obligation upon those who offer the Prayer in the Masjid to have someone pronounce Adhan for them. If there is no Mu'adhin (caller to Prayer) appointed by the Ministry of Endowments, then one of the congregation must pronounce the Adhan. If one person fulfills this obligation, then it is sufficient, since it is a collective responsibility. The one who pronounces the Adhan should also pronounce the Iqamah (call to start Prayer), because the Adhan and Iqamah are a collective obligation, which if made by one person, then others are not obligated to do so. As for abandoning the pronouncement of the Adhan in the Masjid, it is not permissible; unless there is another Masjid close by in which the Adhan is announced, and thus, they are satisfied because it covers the neighbors of the Masjid and they hear it. In this case, this Adhan will be sufficient for the two Masjids; however, in every Masjid there must be an Iqamah for the congregational prayer, whether the Iqamah is pronounced by one from the congregation or by the Imam and this ruling applies to all situations. Therefore, the Adhan should not be abandoned, but those who go to the Masjid should pronounce the Adhan in that Masjid for the congregational prayer. If the questioner volunteers to pronounce the Adhan, then it is not permissible for the Imam or for any other person to prevent him, unless they have another person who will do it in which case they may reconsider the entire situation. The Imam and the congregation should appoint a person who will fulfill this duty and carry out the obligation, However, completely abandoning the Adhan, it is not permissible and it is a sin. Therefore, it is an obligation that one of them, who is qualified; namely, one who can pronounce the Adhan perfectly, should do so. If no one is able to, then they should allow this questioner to pronounce the Adhan - and may Allah reward him with the best reward. It is incumbent upon them to allow him, or they should do it themselves, but to abandon Adhan in the Masjid is not allowed.

124 - The Adhan from one Central Masjid being Sufficient for Others

Q: If we offer Prayers in a small Masjid and we hear the Adhan (call to Salah) of the main Masjid, is it Sunnah to pronounce it in the small Masjid, or is the Adhan that is pronounced at the Main Masjid sufficient ?

A: Since Prayer is established in this small Masjid, then it is Sunnah to pronounce the Adhan and Iqamah (call to start Salah) even if you hear the Adhan of the other Masjid; since people hear the Adhan from different Masjids, particularly, when loud speakers are used. Therefore, according to the Sunnah, every Masjid should pronounce the Adhan and Iqamah, because the Adhan may at times not be heard from this Masjid or the other. Thus, the point is to follow the Sunnah and pronounce the Adhan and Iqama in every Masjid so that whoever hears the Adhan from any Masjid will respond.

125- Being satisfied with one broadcasted Adhan

Q: The questioner asks: Your Eminence Shaykh! I live in a city where only one Adhan (call to Prayer) is pronounced by one Mu'adhin (caller to Prayer) and is broadcast over the radio and loud speakers in Masjids throughout the city. What is the ruling on this Adhan, and is it allowed to repeat

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the Adhan after this Mu'adhin? Is this Adhan sufficient, or should everyone pronounce his their Adhanown ?

A: If this Adhan covers all the Masjids, then one should repeat after the Mu'adhin. If there are loud speakers in all Masjids and people hear the Adhan, then they should respond to it and it will be sufficient for them; however, it is better to pronounce the Adhan at every Masjid. Each Masjid should have someone who pronounces the Adhan and Iqamah. Nevertheless, if there is a village in which a Mu'adhin (caller to Prayer) is appointed to pronounce the Adhan from one of its minarets and his Adhan is heard in other Masjids of the village through loud speakers, then according to the Islamic ruling, it is obligatory to respond to this Mu'adhin and repeat the Adhan after him, due to his (peace be upon him) statement in the sound and authentic Hadith: ﴾When you hear the Mu'adhin repeat what he says.﴿ Moreover, he (peace be upon him) replied when asked: O Messenger of Allah, indeed, the Mu'adhins (caller to Prayer) overcome us. Then he said: ﴾Repeat what they say, ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), and then prayer for me, fro whoever prays for me once, Allah will pray for him ten fold. Then ask Allah to grant me Al-Wasilah, because it is a station in Paradise which is given only to one of the servants of Allah, and I hope that I will be that servant. Whoever asks Allah to grant me Al-Wasilah, it becomes incumbent upon me to intercede for him.﴿ The point is that if the Adhan is being heard from a Masjid, then it must be responded to and then send prayers on the Prophet after the Adhan ends,

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and ask Allah to grant him (peace be upon him) Al-Wasilah (the most superior degree in Paradise) by saying: O Allah , Lord of this perfect call and established prayer. Grant Muhammad Al-Wasilah and Al-Fadilah (a rank above the rest of creation), and raise him to the honored station You have promised him

The same ruling applies to those at home and those on the street if they hear the Adhan as the Messenger (peace be upon him) said: ﴾When you hear the Mu'adhin repeat what he says.﴿ O Allah, send Prayers and peace upon him.

Q: A questioner from Jordan asks: What is the ruling on a collective Adhan (call to Prayer), such as putting one Radio in a Masjid that announces the Adhan which is broadcast to more than two hundred Masjids. Is this permissible? And what about the Hadith of the Prophet (peace be upon him) in which he said: (The Mu'adhins (callers to Salah) will have the longest necks on the Day of Resurrection.)

A: If there is a need to do so, then I have not come across any objection regarding it. However, if there are Mu'adhins available, then according to the Sunnah there should be a Mu'adhin for each Masjid due to the goodness and the great benefit in pronouncing the Adahn; as well as the reward for the Mu'adhins, due to the above-mentioned Hadith and other Hadiths.

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Therefore, according to the Sunnah, there should be a Mu'adhin for each Masjid and this Mu'adhin should be known by his honesty and the good voice. This is what is legislated and this is what was known during the lifetime of the Prophet (peace be upon him), during the time of the Rightly-Guided Caliphs after him and during the time of the righteous predecessors until our current time. According to the Sunnah, there should be a Mu'adhin for each Masjid; however, if there is a need for a collective Adhan due to the unavailability of Mu'adhins and broadcasting the Adhan to a number of Masjids, then I have not come accross any prohibition regarding this.

126 - Being satisfied with a recorded Adhan

Q: If I record one of the Mu'adhins (callers to Salah) from Baitul-Lahil-Haram (Allah's Sacred House in Makkah) because of their beautiful voices, and then I place the recorder in front of the microphone so that the Adhan is heard over the speakers, is it allowed to do this or not? May Allah grant you success.

A: This Adhan should not be pronounced in Al-Masjid Al-Haram. As for transmitting this Adhan to other countries, it is not allowed. One should not announce this Adhan over the microphone, because this disturbs people and confuses them. Every country has its own Adhan, its prayer times

and its Mu'adhins (callers to Prayer) that is sufficient. But to transmit the Adhan of someone from Makkah to Riyadh or to any other place is not allowed.

Q: Some Mu'adhins (callers to Prayer) do not adhere to one time schedule in pronouncing the Adhan (call to Prayer) for the five daily prayers, particularly, the Fajr (Dawn) prayer; although there is a schedule for each city. What is your advice to them? May Allah grant you success.

A: We advise Mu'adhins to always abide by the prayer time, for the Zhuhr (Noon) prayer, the 'Asr (Afternoon) prayer, the Maghrib (Sunset) prayer, the 'Isha' (Night) prayer and the Fajr prayer time. This is an obligation upon them. They must adhere to these times and ascertain the beginning of the time and they should not rely on the different schedules, because they contain errors. They should be careful and give more attention to the adjustment of the time. Zhuhr prayer time is known by the declining of the sun towards the west, Maghrib prayer time is known by Sunset, Fajr prayer time is known by the beginning of Dawn. They should investigate these times if it is possible for them, but if it is not they should adjust the calendar and make sure of its correctness. If the calendar shows an earlier time for the Prayer, then they should delay it by five or ten minutes in accordance with what seems appropriate based on their experience. They should follow this method until they adjust the whole process, and thus, if the calendar shows the Prayer time later than its actual time, then they should adjust the Adhan time in a way that makes up for this difference and pronounce the Adhan earlier, and if the calendar shows the prayer time earlier than its actual time, then they should adjust the Adhan time in a way that will makes up for this difference

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and pronounce the Adhan later than the calendar time. Thus, they will announce the Adhan with total certainty. The point is that it is an obligation to confirm the prayer times with great care, because people have entrusted them to safeguard the times of prayer and breaking fast in Ramadan. Therefore, they are obligated to investigate the time and to be careful about it. Praise is to Allah, the times of Zhuhr prayer, 'Asr prayer, Maghrib prayer, 'Isha' prayer and Fajr prayer are very clear if Mu'adhins pay attention to them. Zhuhr prayer time starts when the sun declines towards the west, 'Asr prayer time starts when the shadow of an object is equal in length after the declining of the sun towards the west, Maghrib prayer time starts at sunset, 'Isha' prayer time starts when the dusk in the west disappears from the horizon, and Fajr prayer time starts when the twilight of dawn appears in the horizon, which is called the actual Fajr. Thus, they are obligated to observe these signs with the naked eye or through an calculated calendar which has been researched, adjusted and is known to be in accordance with the actual times of prayer.

127 - Delaying the Adhan for five minutes

Q: Is it allowed to delay Adhan (call to Prayer) for five minutes for an excuse ?

A: There is leniency in Islam for this, and thus, if one gets busy with something, then delaying the Adhan for five minutes is a short time which will not affect the prayer; however,

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it is more appropriate for believers to be mindful of this issue in order to pronounce the Adhan along with the Adhan of others, but delaying it for three or five minutes will cause no harm, Allah Willing, In sha'a-Allah (if Allah wills).

128 - The period between the two Adhans of Fajr

Q: How long should the period between the first and the second Adhan (call to Salah) of Fajr (Dawn) prayer be, Your Eminence Shaykh ?

A: It is better to pause briefly between these two Adhans. It is reported in some narrations that the time between the two Adhans was just enough for the first Mu'adhin to descend after pronouncing the first Adhan and for the second Mu'adhin to ascend to for the second Adhan; therefore, the time is very short. The first Adhan may be pronounced half an hour earlier than the second one, so that people will be aware that the time is near and for those standing in prayer to hasten to perform the Witr prayer. As for pronouncing the Adhan in the middle of the night or at one pm, it should not be done at that time. It should be close to the actual time of Fajr prayer in order to get the benefit from this call.

129 - Adhan pronounced by one who has missed congregational prayer

Q: The questioner asks: If the Mu'adhin (caller to Prayer) has announced Adhan (call to Prater) and I have not heard him; and accordingly I missed the congregational prayer, am I obligated to repeat the Adhan ?

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A: The Adhan which was pronounced by the Muslims is sufficient, and therefore, you need only pronounce the Iqamah (call to start Prayer) and offer prayer. There is no need for another Adhan in this case.

Q: What is Your Eminence's opinion if the time of prayer starts and I head to the Masjid, but found that the congregation had finished prayer, am I obligated to make Adhan (call to Prater) and Iqamah (call to start Prayer), or should I just make Iqamah? If I pray without making Adhan or Iqamah, will my prayer be considered valid, whether I have heard the Adhan or not ?

A: According to the Sunnah, you should make Iqamah. As for the Adhan, you should not make it, because it has been already made, and praise is to Allah! On the other hand, if you pray without making the Iqamah, then there is no blame on you and your prayer is valid.

130 - Making Iqamah for every Prayer

Q: Is it an obligation to make Iqamah (call to start Prayer) for every prayer ?

A: Iqamah and Adhan (call to Prayer) are a collective obligation. It is incumbent upon those who offer Prayer to have one of them make Adhan and Iqamah. If they offer Prayer without Adhan and without Iqamah, their Prayer will be valid, but they commit a sin. It is incumbent upon them to make Adhan and Iqamah; however, if they pray without making Adhan and without making Iqamah or without Iqamah only; i.e., they make Adhan and they do not make Iqamah, their Prayer will be valid, but they commit a sin by doing that, because the Messenger

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(peace be upon him) used to have the Adhan made for prayer. He commanded Bilal and other Mu'adhins (callers to Prayer) to make Adhan and Iqamah. It has been religiously established that there must be Adhan and Iqamah for the five daily prayers. As for the Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain), there is no Adhan or Iqamah for such prayers. Adhan and Iqamah should be made for the five daily prayers. When their times start, then it is an obligation upon the residents and the travelers to make Adhan and at the beginning of Prayer, they should make the regular Iqamah, and this is all a collective obligation, which if made by one of the residents in a town or one from among the group during the journey, then it is not an obligation upon the rest to make it. If they abandon it and do not do it, then they are sinners, however, their Prayer is valid.

131 - Ruling on using the term Adhan for Iqamah

Q: Is Iqamah (call to start Salah) considered Adhan (call to Salah) ?

A: Yes, Iqamah is also called Adhan due to the Prophet's (peace be upon him) saying: ﴾There is between the two Adhans (Adhan and Iqamah) a prayer.﴿ Moreover, those who hear the Iqamah should repeat after the one making Iqamah by making Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and saying the Shahadah like him: (I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah), and when he says: Hasten to prayer, they should say: There is no might and no power except by Allah. Furthermore, when the one making Iqamah

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says: Prayer is ready, they should say: Prayer is ready, like him. When he says: Allah is the Greatest, Allah is the Greatest, None has the right to be worshipped but Allah, they should repeat what he says, then send prayers on the Prophet (peace be upon him), and then they should say: O Allah, Lord of this perfect call...until the end of this supplication.

Thus, the Iqamah is treated like Adhan, and this is the best way. As for the saying: May Allah establish it (Prayer) and keep it forever, or saying: O Allah keep it established and keep it forever,

it is not reported from the Prophet (peace be upon him), and there is a weak Hadith reported with regard to these two sentences, which is not acceptable. According to the Sunnah, they should treat the Iqamah exactly like the Adhan, with an exception in the Iqamah and that is: Prayer is ready, Prayer is ready,

like the exception in the Adhan of Fajr (Morning) prayer which has this sentence: The prayer is better than sleeping,

and thus, the one hearing this Adhan should say: The prayer is better than sleeping,

like the Mu'adhin (caller to Prayer), due to the Messenger's (peace be upon him) saying: ﴾When the Mu'adhin announces Adhan repeat what he says.﴿ It is noted that some people during the Adhan of Fajr prayer when they hear the Mu'adhin saying: The prayer is better than sleeping,

they say: Indeed, the prayer is better than sleeping.

Others say: Allah and His Messenger say the truth.

There are also some people who say: You have said the truth and you became righteous.

However, the right thing is to repeat what the Mu'adhin says, i.e., The prayer is better than sleeping,

with no addition to it. This is the best way, following the saying of the Prophet (peace be upon him): ﴾When you hear the Mu'adhin repeat what he says.﴿

132 - Ruling on offering Prayer without Iqamah

Q: Is offering Prayer without Iqamah (call to start Prayer) valid or not ?

A: Yes, it is valid to offer Prayer without Iqamah, however, one commits a sin by neglecting Iqamah, because it is a collective obligation, and therefore, if one abandons it, then he commits a sin, but prayer will be valid. By the same token, Adhan (call to Salah) is a collective obligation, and thus, if they offer Prayer without Adhan and without Iqamah, their Prayer will be valid, but they commit a sin, because the Messenger (peace be upon him) commanded the establishment of Adhan and Iqamah.

133 - Adhan and Iqamah by one praying individually

Q: If one offers prayer individually, is he obligated to make Adhan (call to Prayer) and Iqamah (call to start Prayer), or is it not an obligation upon him ?

A: Yes, if, for instance, one goes on a journey, or goes to a place in which there is no one, then it is legislated for him to make Adhan and Iqamah. As for it being an obligation upon him, it is a controversial issue, but it is legislated for him to make Adhan and Iqamah. By the same token, if one is on a journey, even by himself, he should make Adhan and Iqamah.

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Q: Most of the times, I offer the obligatory Prayers individually due to the lack of a Masjid nearby. Do I have to make Adhan and Iqamah for every Prayer, or is it allowed for me to offer prayer without Adhan or without Iqamah ?

A: According to the Sunnah, you should make Adhan and Iqamah. As for the obligatory status of Adhan and Iqamah, it is a controversial issue among Muslim scholars; however, it is more appropriate and more suitable for you to make Adhan and Iqamah, because it is supported by evidence, and you should offer Prayer in congregation as much as you can. If the congregational Prayer is established or you hear the Adhan in a Masjid nearby, then you have to respond to the Mu'adhin (caller to Prayer) and you need to attend the congregational Prayer. On the other hand, if you do not hear the Adhan and there is no Masjid near you, then according to the Sunnah, you should make Adhan and Iqamah.

Q: If I miss Fajr (Dawn) Prayer and I do not wake up until eight in the morning, should I make Adhan (call to Salah) and Iqamah (call to start Salah), or can I offer prayer without Adhan and without Iqamah? What is the ruling on the Sunnah prayer at this time? May Allah reward you well.

A: You should offer the Sunnah prayer first and then offer the obligatory prayer. Make Iqamah for the obligatory prayer and there is no need for Adhan

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in this case, since it will be sufficient to make Iqamah. If you are a group, then you should make Adhan and Iqamah like the group on a journey who slept, and thus, when they wake up, they should make Adhan and Iqamah as was practiced by the Prophet (peace be upon him). By the same token, if you are on a journey by yourself and you slept and did not wake up for Fajr prayer and you woke up after sunrise or before sunrise, then you should make Adhan and Iqamah and offer the Sunnah. On the other hand, if you are at your hometown among other people, then the closest opinion to the truth - and Allah knows best - is that Iqamah will be sufficient for you, Allah Willing, and there is no need for Adhan, because those who live in that place have already made Adhan. They have made Adhan in the Masjids and offered Prayer at its time, and thus, you should only make Iqamah. This will be sufficient, Allah Willing. At one's hometown, one should make Iqamah after offering the Sunnah prayer and then offer the obligatory prayer, and, Allah Willing, this will be sufficient, and there will be no need for Adhan. However, if you make Adhan at your place which will not be heard outside and will not disturb people and no one will condemn it, then I have not come across any harm regarding that, since it was practiced by the Prophet (peace be upon him). When he slept and missed prayer while he was on a journey, he commanded the establishment of Adhan and Iqamah, then offered the Sunnah prayer and then offered the obligatory prayer. But at one's hometown and among people, one should not do that, because Iqamah might be sufficient in this case, Allah Willing, because Adhan has already been made in the Masjids by those who pray therein and they have already offered Prayer at its time, and praise is to Allah.

134 - Prayer of whoever forgets Adhan and Iqamah

Q: If a man forgets Adhan (call to Prayer) or Iqamah (call to start Prayer), then what is the ruling ?

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A: If one forgets to make Adhan or Iqamah, there is no harm, even if he leaves them intentionally, his Prayer is still valid, however, he commits a sin. If a group of two or three do not make Adhan or Iqamah during a journey or at their hometown, in which there is no one else except them and their Masjid, then they commit a sin by abandoning Adhan, but their prayer is valid, because Adhan and Iqamah are an obligation outside the prayer and not within it, and thus, abandoning them will not invalidate prayer. Therefore, if a Muslim does not make Adhan and Iqamah, his prayer is valid, but he might commit a sin by doing that, and if he is with a group, then all of them commit a sin by neglecting Adhan and Iqamah. If it is one person, then the issue of judging him as sinful is controversial if he is traveling by himself, because according to the Sunnah, he should make Adhan and Iqamah. But, is he considered sinful or not sinful in this situation? It is a controversial issue. It is authentically reported from the Prophet (peace be upon him) that he said to Malik ibn Al-Huwairith and his friend: (Whenever the prayer time becomes due, you should pronounce Adhan and then Iqamah.) In another narration he (peace be upon him) said: (Then, one of you should declare Adhan.) The point is that Adhan is required by all, even by two people and by an individual, because it is a recognized ritual for prayer and is known to be performed by men. Therefore, it should not be abandoned even by an individual on a journey or in the village. If

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he is the only one in the village, then it is recommended for him to make Adhan and Iqamah, but if there are two or more, then it is an obligation upon them to make Adhan and Iqamah. If they are two, then one of them should make Adhan and Iqamah or one of them should make Adhan and the other one should make Iqamah.

Q: The questioner says: What is the ruling on a person who forgot to make Iqamah (call to start Prayer) and did not remember except after making the first Takbira (saying: "Allahu Akbar [Allah is the Greatest]")? Can he complete the Prayer, or what should he do? What is the ruling on the prayer which he offered without making Iqamah? Please guide us, Your Eminence Shaykh!

A: There is no blame on him in doing that, since Iqamah will become unenforceable upon him, and praise is to Allah, because it is a collective obligation. Thus, if he does not make Iqamah for Prayer, then there is no blame on him. His prayer will be valid and he should not stop it because of Iqamah; rather, he should continue offering prayer and completing it, and praise is to Allah.

135 - Forgetting: "As-Salatu Khairun Minan-Nawm", in the Fajr's Adhan

Q: This questioner says: Sometimes I forget to say: As-Salatu Khairun Minan-Nawm (The Prayer in better than sleeping) in the Adhan (call to Prayer) of Fajr (Dawn) prayer.

Then I remember it after finishing Adhan. What should I do in this case ?

A: "The prayer is better than sleeping"

should be said in the Adhan of Fajr. Thus, if you forget it, but you remember it after it by a short time, then you should say

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it and then say again: Allah is the Greatest, Allah is the Greatest, there is none worthy of worship but Allah.

However, if you repeat the entire Adhan, then that is well and good, because this statement is an important Sunnah by the means of which the Adhan of Fajr is recognized and the beginning of the Fajr Prayer time is determined. The Prophet (peace be upon him) commanded us to include the sentence: "The prayer is better than sleeping", within the Adhan of Fajr.

136 - Whoever makes Adhan should make Iqamah

Q: We have someone who says: The one who makes Adhan (call to Prayer) should be the one who makes Iqamah (call to start Prayer). We also have the phenomenon of people reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) before making Tasbih (saying: "Subhan Allah [Glory be to Allah]") which is said after finishing prayer. What is your opinion regarding this ?

A: It is better to have the person who makes Adhan to make Iqamah. This is the best way; however, if someone else makes Iqamah, then there is no blame on them in this. Nevertheless, it is better that the one who makes Adhan, be the one who makes Iqamah as was practiced by Bilal (may Allah be pleased with him) who used to make Adhan and Iqamah. But if someone else makes Iqamah because the Mu'adhin (caller to Prayer) was busy with something or he gave permission to another person to make Iqamah, then there is no harm in doing that. By the same token, there is no blame in reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) before making Tasbih after prayer. There is no blame in doing that, because the Messenger (peace be upon him) strongly recommended the recitation of Ayat-ul-Kursy after prayer. If one recites it before Dhikr (Remembrance of Allah), then there is no harm; however, it is better to

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recite it after Dhikr, because the Messenger (peace be upon him) used to remember Allah after Salam (greeting of peace said to conclude prayer). Therefore, it is better to start with Dhikr and then recite Ayat-ul-Kursy after the Adhkar and one should recite it secretly and individually, not collectively. One should recite it secretly to himself and it is not allowed to be recited it in a group, since it is Bid`ah (innovation in religion) to do that, but it should be recited secretly to oneself after the Adhkar. The same ruling applies to the recitation of Surat "Qul Huwal-Lahu Ahad" (Al-Ikhlas), and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) that they should be recited secretly to oneself one time after Zhuhr (Noon) prayer, after `Asr (Afternoon) prayer and after `Isha' (Night) prayer, but these three Surahs should be recited three times after the Fajr (Dawn) prayer and after the Maghrib (Sunset) prayer. One should recite them secretly and individually.

137 - Permissibility of making Iqamah like Adhan

Q: We live in an organization and many of those who work here are Muslims from Turkey, may Allah reward them well for what they had done for us. Those Turks are real Muslims and they urge us to establish prayer. They make Adhan (call to Prayer) and Iqamah (call to start Prayer) and they lead us in prayer; however, the Mu'adhin (caller to Prayer) makes Iqamah the same way he makes Adhan; namely, he uses the same formula of Adhan for Iqamah. Is it permissible to do that? May Allah grant you success.

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A: There is no blame in doing that, because the Adhan is reported in two formulae: One formula is to say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") four times in its beginning, to repeat the two Shahadahs (the Two Testimonies of Faith) twice, to say Takbir two times at the end of it and to say Al-Hay'alatain (Hasten to prayer, Hasten to success) twice, and the Iqamah is reported in the same way in the Hadith of Abu Mahdhurah. On the other hand, it is reported in the Hadith of Anas with regard to the Adhan of Bilal that he made Ietar (saying the words of Adhan one time) for Iqamah. Therefore, based on the Hadith of Bilal, it is preferable to make Ietar for Iqamah. The Iqamah made by Bilal was as follows: Allah is the Greatest, Allah is the Greatest, I bear witness that none has the right to be worshipped but Allah, I bear witness that Muhammad is the Messenger of Allah, Hasten to prayer, Hasten to success, Prayer is ready, Prayer is ready, Allah is the Greatest, Allah is the Greatest, None has the right to be worshipped but Allah!

This is the preferable way as reported with regard to the Adhan of Bilal and according to what is narrated by 'Abdullah Ibn Zaid when he was shown how to make Adhan. Therefore, there is no harm to make Iqamah similar to Adhan, because it is reported in the Hadith of Abi Mahdhurah that he (peace be upon him) taught him Iqamah as he taught him Adhan. Thus, there is room in religion for both ways of making Iqamah, since it is a variation difference, not a contradictory difference. By the same token, the Adhan also has two formulae, because it is reported as mentioned above, and it is also reported with the repetition of the Two Testimonies of Faith; namely, saying them in a low voice, not too loud and not too low, and then raising the voice with them louder than the first time, and this is called Tarji'.

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138 - Affectedness and solecism in Adhan

Q: It is noted that many Mu'adhins (callers to Prayer) prolong the Adhan (call to Salah); please guide us.

A: It is recommended that believer is simple in making the Adhan; neither prolonging it nor having affectedness therein, and the same ruling applies to the Iqamah. According to the Sunnah, one should not deviate from the accepted formula when making Adhan and should keep far from it, because doing so violates the formal properties and elements of the Adhan. For example, if one says: Ashhadu Anna Muhammadan Rasula Allah (I bear witness that Muhammad is the Messenger of Allah) by putting the vowel, Fatha, on the letter Lam in the word Rasul; whereas, he should put the vowel Dammah on this letter, because the word Rasul is the predicate of the article Anna and it should be in the nominative case, not in the accusative case. If this word is pronounced in the accusative case instead of the nominative case, then this is deviating from the proper, accepted order, even though this does not change the meaning, because the Mu'adhin intends to inform the listeners that Muhammad (peace be upon him) is the Messenger of Allah and some linguists use the subject and the predicate of the article Anna in the accusative case. However, this is considered deviating from the proper and accepted order according to the majority of linguists and Arabs. It is noted that the Arabs use the subject of the article Anna in the accusative case and the predicate in the nominative case. Another example of this is to say: Ihdinas-Siratil-Mustaqim (Guide us to the straight path), by putting the vowel Kasra underneath the word Sirat instead of the vowel Fatha, whereas, it is an object which should be pronounced in the accusative case instead of the genitive case; however, this does not change the meaning. Thus, it will not harm the Adhan if the Mu'adhin says: Hayy 'Alas-Salat (Hasten to prayer) or Hayy 'Alal-Falah (Hasten to success) (making change in the vowels),

which does not change the meaning, but the Mu'adhin should understand the Arabic language and should not make such mistakes in the Adhan. Talhin (toning), which is

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prolonging the words as if he is singing, is reprehensible and it should be avoided.

139 - Facing the Qiblah while making Adhan

Q: Is it an obligation upon the Mu'adhin (caller to Prayer) to face the Qiblah (Ka`bah-direction faced in Prayer) while making Adhan (call to Prayer) ?

A: According to the Sunnah, the Mu'adhin should face the Qiblah, but it is not an obligation.

140 - Making Adhan without having Wudu'

Q: Is it permissible to make Adhan (call to Salah) without having Wudu' (ablution) ?

A: Yes, according to the sound opinion, there is no harm in making Adhan and Iqamah (call to start Prayer) without having Wudu' (ablution) but then one should perform Wudu' for prayer. However, it is preferable to perform Wudu' before making Adhan and Iqamah; nevertheless, if one makes Adhan without having Wudu' and makes Iqamah without having Wudu', his Adhan and Iqamah are valid. If a person does this he will miss some of the congregational Prayer when he leaves after the Adhan and Iqamah to perform Wudu'. Therefore, my advice to the Mu'adhins (callers to Prayer) - which is also in accordance with the Sunnah - is to perform Wudu' before making Adhan and Iqamah. This is the Sunnah. It is reported in a weak Hadith: (No one should pronounce the Adhan except someone who has performed ablution.)

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It is noted that this Hadith is weak.

Q: What is the ruling on the person who makes Adhan (call to Prayer) without having Wudu' (ablution) ?

A: Wudu' is not a condition for making Adhan, and thus, if one makes Adhan without having Wudu', it will be sufficient for him, even if he has Janabah (major ritual impurity related to sexual discharge). Adhan is not Qur'an, but it is Dhikr (Remembrance of Allah), and the Prophet (peace be upon him) used to remember Allah (Exalted be He) at all times, and this is the way a Muslim should act: i.e. to always remember Allah even if he is in the state of Janabah. The same ruling applies to menstruating women and the woman who has postnatal bleeding; she should remember Allah (Exalted be He), and the Adhan is a form of remembrance of Allah. Therefore, if one makes Adhan while in a state of Janabah or without having Wudu', his Adhan is valid, however, it is preferable to be in a state of purity while making Adhan. The Hadith: ((They) should not pronounce Adhan (call to Salah) unless they are in a state of Wudu' (ablution)) is weak. Therefore, it is more preferable and in accordance with the Sunnah for one who makes Adhan to be in the state of complete ritual purity (i.e. he should not have minor ritual impurity or major ritual impurity). This is the most preferable way; however, if one makes Adhan while having Janabah or without having Wudu' from minor ritual impurity, his Adhan is valid and there is no harm in doing that.

141 - Making Adhan with the shoes on

Q: Is making Adhan (call to Prayer) while the Mu'adhin (caller to Prayer) has his shoes on reprehensible or prohibited? Please provide us with a useful answer, may Allah reward you.

A: There is no harm in making Adhan while one has his shoes on. It is neither reprehensible nor prohibited, rather, it is allowed and there is no harm in doing that. If one can perform Prayer while he has his shoes on, then how about the Adhan? The Messenger (peace be upon him) offered Prayer with his shoes on, and Adhan is not like Prayer. Thus, if Prayer is allowed to be offered with shoes on, then, for greater reason, Adhan is allowed to be made while one has their shoes on. The point is that there is no harm in doing that.

142- Ruling on deputizing someone for Adhan for no return

Q: A questioner says: I am a Mu'adhin (caller to Prayer) and now I appointed my son to declare Adhan (call to Prayer) on behalf of me and I receive the salary. Is this permissible?

A: If the officials in charge approve of this, there is nothing wrong with that if your son is qualified for Adhan and is a good person. Therefore, it is permissible if your son is qualified and can announce the Adhan properly and the authorities concerned, which employ you, agree.

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143- Ruling on taking a salary for announcing Adhan

Q: I am a Mu'adhin (caller to Prayer) in a Masjid (mosque) and I receive a salary from the Ministry of Awqaf (Islamic endowments). I was told that because I receive a salary, I have no reward for announcing the Adhan (call to Prayer).

I do not want that. I only want to have the reward from Allah, which is better than a salary. But I need this salary and have no other income; however, I prefer the reward in the hereafter to the reward of this world.

A: It is authentically reported that the Prophet (peace be upon him) told `Uthman ibn Al-`As (may Allah be pleased with him), when the latter asked to be the Imam (the one who leads congregational Prayer) of his tribe: (You are their imam, but you should follow (observe the strength) of weakest amongst them and appoint a Mu'adhin who does not charge for his Adhan.) This indicates that a Mu'adhin, who announces the Adhan free of charge and seeks the reward of Allah, is better and worthier of announcing the Adhan than others. However, scholars stated that there is no blame on a person, who is paid from the public treasury what sustains him.

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This is permissible for him because the public treasury should care for the interests of Muslims. Similarly, the Awqaf endowed by Muslims for those who announce the Adhan and the Imams. There is no blame on them if they are paid from these endowments what sustains them for doing this good deed. Therefore, if you, the questioner, are paid from the public treasury of the sums allocated for Awqaf what sustains you for doing this duty, there is nothing wrong with that. We hope you will also earn the full reward [with Allah], because you merely take what supports you to perform this good duty. It is probable that if you leave this salary, you may leave this duty to earn your livelihood. Then, this duty may cease. In conclusion, there is no blame on the Mu'adhin who is paid what sustains his life to pronounce the Adhan when he needs it, because the Adhan consumes his time. Therefore, there is nothing wrong in taking what supports him. However, one who is well-to-do and wants to undertake this duty for no charge, is better and more perfect, because his act of obedience becomes completely devoted to Allah without the least imperfection. And there is no blame on a person who is paid from the public treasury, because the public treasury should be spent on the public interests of Muslims, including Adhan, leading people in prayer, and the similar jobs. Likewise, all Islamic endowments devoted to spending on the Mu'adhins and Imams are a form of cooperation in righteousness and piety. It is a way to facilitate life for Mu'adhins and Imams, because not every person can devote all his time to this job. Thus, when basic necessities are guaranteed, this helps a person to focus on this great duty.

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The salaries given nowadays to the Mu'adhins appear to be excluded from the previous Hadith. The Prophet (peace be upon him) meant those who would not pronounce Adhan unless they are paid for it.

Therefore they take a fee for pronouncing the Adhan and make an agreement with the people of the

Masjid or others. This is the nearer meaning understood from the apparent meaning of the text (of the Hadith). This is unlike those who are paid from the public treasury, which is similar to what is given to teachers, Imams, and soldiers. It is not included in the Hadith mentioned above In sha'a-Allah (if Allah wills). However, there is no doubt that a person who refuses to be paid and devotes his time for this job, because Allah has granted him good fortune, is better and more perfect.

144- Ruling on announcing Adhan for purposes other than Salah

Q: Is it a Sunnah (action following the example of the Prophet) to pronounce Adhan (call to Prayer) for purposes other than Salah (Prayer), such as calling the Adhan in the ear of a newborn baby, in case of fire, when confronting armies, for treatment of epilepsy and anger, and similar cases? Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best.

A: The Adhan was originally legislated as a call to Salah and to inform people of the times of the Five Obligatory Daily Prayers and Jumu`ah (Friday) Prayer. This is the basic rule of Adhan. It is also permissible to announce Adhan in the right ear of the newborn baby upon naming him/her on the seventh day or before that,

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and to announce Iqamah (call to start the Prayer) in the left ear. However, there is nothing wrong with naming a child without these two calls, but it is better to announce the Adhan in the right ear and Iqamah in the left ear. Similarly, it is permissible to announce the Adhan upon seeing a spirit or an apparition from the Jinn as related in the Hadith: ﴾When the Jinn try to mislead you (by taking different shapes), hasten to pronounce Adhan (call to Prayer).﴿ If someone sees the Jinn, they should announce Adhan, because it rebukes them, as does the remembrance of Allah. As for the case of fire, the declaration of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") is recommended, because this was reported from the Prophet (peace be upon him) in this regard, not the Adhan. This is what we know on this issue.

145- Ruling on women pronouncing Adhan and Iqamah

Q: Are women obliged to perform Adhan (call to Prayer) or Iqamah (call to start the Prayer) at the time of Salah (Prayer)?

A: Men are obliged to perform Adhan and Iqamah. This is Mashru` (Islamically permissible) for them, even if the man is alone, because Adhan and Iqamah are a collective obligation on a group of people - that is, if one of them performs it, the others are excused from this obligation. If one man performs Adhan and Iqamah, this will be enough. There was controversy concerning their obligation on one man as well as the person who should perform them, if it is only one man who should perform Adhan and Iqamah. As for women, they are not obliged to perform either Adhan or Iqamah, as the matter of calling to congregational Prayer is related to men only,

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as well as that of informing the people of the times of Prayers. Women perform Salah at home, and are not obliged to that matter. We mean that women are not obliged to perform Adhan or Iqamah. They should start Salah with Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and perform it in the way men do. However, women are not obliged to perform Adhan or Iqamah because there is no evidence on this matter.

Q: I read a book entitled "Lady `A'ishah (may Allah be pleased with her)". It states that lady `A'ishah would announce both Adhan (call to Prayer) and Iqamah (call to start the Prayer) when either performing Salah (Prayer) individually or leading other women in Salah. Should a woman announce both Adhan and Iqamah when performing Salah?

A: Adhan is prescribed to be proclaimed by men and so is Iqamah. This is because the first is a call for Muslims to attend congregational Salah and inform people of its due time. Being proclaimed by men, makes it known for women and makes them in no need of proclaiming it again. As for the second, it is only prescribed to be announced by men who attend to perform congregational Salah so that they can know that Salah is about to be performed. Since women should perform Salah in their homes, they are in no need of announcing the Iqamah. Accordingly, it is prescribed for women to perform Salah without announcing Adhan or Iqamah. As for the report mentioned above attributed to `A'ishah, we have no knowledge of its authenticity to have been done either by `A'ishah or any other woman, i.e. with regard to Adhan and Iqamah. The person who claimed this should substantiate it with evidence.

The basic ruling is that this is not permissible for women. Rather, Allah prescribed both Adhan and Iqamah on men.

Q: A sister from Jeddah asks: Is it permissible for women to proclaim Adhan (call to Prayer) and Iqamah (call to start the Prayer), whether they are in residence, traveling, or in a desert?

A: Neither Adhan (call to Prayer) nor Iqamah (call to start the Prayer) is permissible for them. They both are specific to men. As for women, they should perform Salah (prayer) preceded by neither Adhan nor Iqamah. Praise be to Allah!

Q: Is it permissible for women to proclaim Adhan (call to Prayer)? Is it permissible for them to announce Iqamah (call to start the Prayer)? Please explain this for us, may Allah reward you with the best!

A: Both Adhan and Iqamah are specific to men. As for women, they should perform Salah (Prayer) preceded by neither Adhan nor Iqamah. It is not stated in Shari`ah (Islamic law) that women can announce Adhan or Iqamah. Rather, this is confined to men exclusively.

Q: **What is the ruling on the Adhan (call to Prayer) and Iqamah (call to start the Prayer) being announced by women?**

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A: This is not permissible. It is not permissible for women to announce Adhan or Iqamah, since both are confined to men. It is prescribed that women perform Salah (Prayer) without announcing Adhan or Iqamah.

Q: **Should a Muslim woman announce Adhan (call to Prayer) and Iqamah (call to start the Prayer) before performing Salah (Prayer)? What is the ruling on a woman's Salah if she does so?**

A: Women are not obliged to announce Adhan or Iqamah since both matters are confined to men. It is Sunnah for women to offer Salah without announcing Adhan or Iqamah. If a woman announces Adhan and Iqamah before offering Salah, her Salah is valid yet she has behaved in the wrong way and committed a matter which is not prescribed.

Q: Should a Muslim woman announce Adhan (call to Prayer) and Iqamah (call to start the Prayer) when intending to perform Salah (Prayer)? Does it suffice her just to announce Iqamah for herself or is the Iqamah being announced in a nearby Masjid (mosque) enough?

A: Women are not obliged to announce Adhan or Iqamah since both matters are confined to men. As for women, they should offer Salah without announcing Adhan or Iqamah. Alhamdu lillah (All praise is due to Allah)!

Q: We received this question from a Sudanese person who lives and works in the Kingdom of Saudi Arabia. He asks: With regard to

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the Salah (Prayer) of women, should they announce Iqamah (call to start the Prayer) before performing Salah, or just say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before performing the Five Obligatory Daily Prayers?

A: Women are not obliged to announce Adhan or Iqamah. They should perform Salah without announcing Adhan or Iqamah since both matters are confined to men. It is not prescribed for them to announce Adhan or Iqamah. Rather, they should begin performing Salah with saying Takbir and having their intention within their hearts.

Q: When performing Salah (Prayer) in her house, should a woman announce Adhan (call to Prayer) and Iqamah (call to start the Prayer) subvocally or aloud? Is it permissible for a man to perform Salah with his wife? If this is permissible, where should she stand, i.e., should she stand behind him or to his right-hand side? Please advise us, may Allah reward you with the best!

A: It is not prescribed for women to announce Adhan nor Iqamah, since they are both confined to men. Thus, they should perform Salah without announcing either Adhan or Iqamah. It is permissible for a man to offer Salah with his wife at home, provided that it is optional Prayer at night or when he is sick. Otherwise, he should perform Salah in congregation in the Masjid (mosque). She should stand behind him, neither to his right-hand side nor to his left. She should stand behind him both in the Faridah (obligatory) as well as the Nafilah (supererogatory) Prayers.

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Q: A person asks about the Adhan and Iqamah on the part of women: Should they announce Adhan and Iqamah in their houses like men or not?

A: Announcing both Adhan and Iqamah are confined to men. As for women, they should perform Salah without announcing either Adhan or Iqamah. If a woman wants to perform Salah in congregation with people outside her home, there is nothing wrong with that, provided that she wears Hijab (veil) and descent clothes. Yet her home is much better for her. It is not permissible for her to announce either Adhan or Iqamah.

Q: We received this message from a sister from Libya. She says: My mother announces Iqamah (call to start the Prayer) before performing Salah (Prayer). Although I told her that this is not obligatory, she ignored what I said. Is there any sin on her? May Allah reward you with the best!

A: There is no sin on her part. Yet she should be informed that it is not permissible for her to announce Iqamah, which is confined to men. Announcing both Adhan (call to Prayer) and Iqamah is confined to men. We fear that if she persists she may be sinful and regarded as having committed a Bid`ah (innovation in religion). The main point is that she should abandon announcing the Iqamah.

146- Repeating Adhan after a number of muezzins

Q: Is it sufficient to repeat the Adhan (call to Prayer) once or each time one hears it?

A: It is an act of the Sunnah (a commendable act) to repeat after all muezzins. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (When you hear the muezzin, repeat what he says.) The meaning of the Hadith is general. Therefore, one should repeat what the muezzin says except the two phrases "Hayy `ala as-Salah (come to Prayer)" and "Hayy `ala al-falah (come to success)." When one hears these two phrases, he should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah!)".

When one finishes repeating after the muezzin, they start to invoke Allah's peace and blessings upon the Prophet (peace be upon him) saying: "Allahuma rabba hadhihi ad-da`wah at-tammah was-Salat al-qa'imah ati Muhammad al-wasilat wal-fadilah wa-b`ath-hu al-maqam-al-mahmuda al-ladhi wa`adtah innaka la tukhlif-ul-mi`ad (O Allah, Lord of this perfect call and the Prayer due to be offered, grant Muhammad the privilage of intercession and the virtuous status, and raise him to the honored station You have promised him, for indeed You never break Your promise).

(Related by Al-Bukhari in his Sahih without the phrase "for indeed You never break Your promise).

This last phrase has been related by Al-Bayhaqy with a good Sanad (chain of narrators).

147- What should be said upon hearing the phrase "Salah is better than sleep"?

Q: What do we say upon hearing the phrase "As-salatu khayrun mina al-nawm (Salah [Prayer] is better than sleep)"?

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A: It is an act of Sunnah (action following the teachings of the Prophet) to repeat the same phrase.

It is also an act of Sunnah to repeat the phrase "Qad qamat as-salah (the Prayer is due to be offered)" after the muezzin upon the announcement of Iqamah (call to start the Prayer).

Q: What do we say when we hear the Mu'adhin (caller to Prayer) saying: "Assalatu khayrun mina-nawm [Prayer is better than sleep]"?

A: Since the Iqamah (call to start the Prayer) is considered an Adhan (call to Prayer), one may repeat the words of Iqamah, word for word, like Adhan. One should also repeat the Mu'adhin's statement: "Assalatu khayrun mina-nawm" word for word.

Q: Is it an authentic Du`a' (supplication) to say: "Sadaqta wa bararta wa-bilhaq nataqt (you have spoken the truth, and may Allah count you among the righteous)" upon hearing the Mu'adhin (caller to Prayer) saying: "Assalatu khayrun mina-nawm (Prayer is better than sleep)"?

A: Some Fuqaha' (Muslim jurists) say that there is nothing wrong with that. However, the correct view is to repeat the same statement of the Mu'adhin word for word.

This is based on the Hadith in which the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word.) This Hadith applies to the Mu'adhin's statement: "Assalatu khayrun mina-nawm."

One should not say: "Sadaqta wa bararta wa-bilhaq nataqt."

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Rather, one should say: "Assalatu khayrun mina-nawm."

This is based on the Hadith in which the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word.) This is the authentic Du`a'. However, when the Mu'adhin says the Hay`alah (saying: "hay `ala as-salah, hay `ala al-falah [come to Prayer, come to success]"), one should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah).

Thus, when the Mu'adhin says: "hay `ala as-salah, hay `ala al-falah,"

one should say: "La hawla wala quwwata illa billah."

It was authentically reported that the Prophet (peace be upon him) used to say this upon hearing the Mu'adhin saying the Hay`alah. This is based on the Hadith related by Muslim on the authority of `Umar (may Allah be pleased with him).

148- Saying: "Aqamaha Allahu wa adamaha" upon hearing the Iqamah

Q: Some people say upon hearing the Iqamah (call to start the Prayer): "Aqamaha Allahu wa adamaha (May Allah keep the Prayer to be established forever)." Is this an authentic Du`a' (supplication)?

A: This was reported in a Da`if (weak) Hadith. It is better, however, to repeat the statement: "Qad qamat as-Salah (Prayer is due to be established)."

This is based on the Hadith in which the Prophet (peace be upon him) said: ❨When you hear the Mu'adhin (caller to Prayer), repeat what he says word for word.❩ Iqamah is considered an Adhan (call to Prayer). This is based on the Hadith in which the Prophet (peace be upon him) said:

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❨You may offer Salah (Prayer) between each two Adhans (i.e. Adhan and Iqamah), You may offer Salah between each two Adhans.❩ The Prophet (peace be upon him) counted Iqamah as Adhan. Thus, when the Mu'adhin says: "Qad qamat as-Salah,"

one may repeat the same phrase word for word.

This is the authentic practice of the Prophet (peace be upon him). As for the Hadith which states saying: ❨Aqamaha Allahu wa adamaha❩ scholars have ranked it as Da`if.

149- Engaging in sale transactions upon hearing Adhan

Q: What is the ruling on listening to Adhan (call to Prayer) and engaging in transactions at the time it is announced?

A: The Prophet (peace be upon him) said: (When you hear the Mu'adhin (caller to Prayer), repeat what he says word for word.) It is Sunnah (action following the example of the Prophet) to listen to the Adhan and repeat what the Mu'adhin says word for word, except when he says: "Hay `ala as-Salah (come to Prayer)," and "Hay `ala al-falah (come to success)." Upon hearing these two statements, one may say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)".

Upon hearing the Adhan, one should hasten to perform Wudu' (ablution) and go to the Masjid (mosque) to offer Salah (Prayer). The obligation becomes all the more emphatic upon hearing the Adhan of the Jumu`ah (Friday) Prayer. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He) says: (O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).)

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On days other than Friday, one may stop selling once they hear Adhan. They should hasten to perform Wudu' and head towards the Masjid to offer Salah with other Muslims. They are obligated to go to the Masjid if the period between Adhan and Iqamah (call to start the Prayer) happens to be very short. However, if there is plenty of time before the Iqamah is announced, then it is permissible to conclude a sale transaction. One may then hasten to perform Salah.

150- Listening to Qur'an while Adhan is being announced

Q: Does one have to stop listening to the Qur'an on the radio if the Adhan (call to Prayer) happens to be announced at that moment?

A: Yes, if Adhan is announced at the moment you happen to be listening to, or reciting, the Quran, you will have to pause the recitation in order to be able to repeat after the Mu'adhin (caller to Prayer). This is based on the Hadith in which the Messenger (peace be upon him) said: ﴾When you hear the Mu'adhin, repeat what he says word for word, then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Jannah (Paradise) which Allah grants to only one of His Servants. I wish it could be me who will be granted this rank. Anyone who asks Allah to grant me Al-Wasilah will deserve my Shafa`ah (intercession).﴿

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In another Hadith Sahih (authentic Hadith), the Prophet (peace be upon him) said: ﴾Whoever says upon hearing Adhan: "Allahumma Rabba hadhihi ad-d`awah at-tammah wa as-Salat al-qa'imah ati Muhammad Al-Wasilah wal-fadilah wab`athu al-maqam al-mahmud al-ladhi wa`adtah innaka la tukhlif al-mi`ad (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him, verily, You never break Your Promises)," will deserve my Shafa`ah.﴿ (Related by Al-Bukhari in his Sahih [Authentic Hadith Book])

Also, `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When a servant hears Adhan and repeat what the Mu'adhin says word for word, and says: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah) upon hearing Hay`alah (the Mu'adhin saying: "Hay `ala al-Salah [come to Prayer], hay `ala al-falah [come to success]"), then says: "Allahu Akbar (Allah is the Greatest),"

then says: "La ilaha illa Allah (there is no god but Allah),"

while firmly believing in it, Allah will admit them into Jannah.﴿

This is a great reward. Thus, when the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhin, repeat what he says word for word﴿ , he was commanding Muslims to do so. This indicates that this practice falls under the category of stressed Sunnah. If a person happens to be reciting or listening to the Qur'an while Adhan is being announced, they should stop reciting or listening until they finish repeating after the Mu'adhin. This is the Sunnah (action following the example of the Prophet).

Q: A questioner from Sudan asks: If Adhan (call to Prayer) is announced at the time when a person happens to be listening to a Qur'anic recitation, should they keep listening to the recitation or stop to repeat after the Mu'adhin (caller to Prayer)?

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A: The Sunnah (action following the example of the Prophet) is to stop reciting or listening to the Qur'an in order to be able to repeat after the Mu'adhin. Then they may resume reciting or listening to the Qur'an. In case you happen to be listening to the Qur'an on the radio, it is better to switch it off to repeat after the Mu'adhin. You may resume listening to the recitation on the radio once Adhan is finished. This is based on the Hadith in which the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word.) A Qur'an reciter should stop reciting to repeat Adhan. If you happen to be listening to the radio, you may switch it off until you have repeated after the Mu'adhin. Then you may resume listening to the Qur'an.

151- Talking during Adhan

Q: A sister from Riyadh asks whether it is permissible to talk during or after the Adhan (call to Prayer)?

A: Yes, it is permissible to talk during and after Adhan is announced. There is no problem with that. However, it is Sunnah (action following the example of the Prophet)

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to listen to the Mu'adhin (caller to Prayer) in order to be able to repeat what he says word for word. There is nothing wrong if repeating the Adhan is interrupted by talking to some people. There is no problem if during Adhan a person returns the Salam (Islamic greeting of peace), says: "yarhamuka Allah (May Allah be merciful to you)" to a person who has sneezed and praised Allah, or asks a person to fulfill their needs.

Q: A man began announcing Adhan (call to Prayer) and during it someone else spoke to him, so he separated the parts of Adhan. What is the ruling on that?

A: If the interval is short, it is forgiven and he should resume the Adhan.

152- Offering Tahiyyat-ul-Masjid while Adhan is being announced

Q: What should I do if I happen to enter the Masjid (mosque) while Adhan (call to Prayer) is being announced? Should I start to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or repeat the Adhan first? What should I do if the Adhan is announced while I am reciting the Qur'an? May Allah reward you with the best!

A: It is better to repeat what the Mu'adhin (caller to Prayer) says. If you happen to be reciting the Qur'an at the time the Adhan is being announced, it is preferable that you stop the recitation. If you happen to enter the Masjid while the Adhan is being announced, you may keep standing to repeat Adhan, then you can offer Tahiyyat-ul-Masjid. In this way, you can attain the reward of these two

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acts of `Ibadah (worship). This is based on the Hadith in which the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word.) (Agreed upon by Al-Bukhari and Muslim)

This applies to all people, whether they happen to be reciting the Qur'an or not. If you happen to enter the Masjid at the time the Adhan is being announced, you may repeat what the Mu'adhin says, then you may start to offer Tahiyyat-ul-Masjid, no matter whether this takes place on Friday or any other day. In case you happen to be reciting the Qur'an or talking to someone, it is better to stop reciting or talking to listen to the Adhan and repeat after the Mu'adhin. Once you finish repeating Adhan, you may go back to reciting or talking. This is based on the Hadith in which the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word. Then invoke Allah's Blessings and Peace upon me, for whoever invokes Allah's Blessings and Peace upon me one time, Allah will send His Blessings and Peace upon them ten times. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Jannah (Paradise) which Allah grants to only one of His Servants, and I hope it could be me. Anyone who asks Allah to grant me Al-Wasilah will deserve my Shafa'ah (intercession).) This is a noble deed which yields great rewards to the Muslim.

It was related by Al-Bukhari (may be merciful to him) in his Sahih (Authentic Hadith Book) on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: (Whoever says upon hearing Adhan: "Allahumma Rabba hadhihi ad-d`awah at-tammah

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wa as-Salat al-qa'imah ati Muhammad al-Wasilah wal-fadilah wab`athu al-maqam al-mahmud al-ladhi wa`adtah (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him)," will deserve my Shafa`ah.) This is a noble deed which brings about great benefits to the believer. Therefore, one should not miss this great reward.

Q: What should a person do if they happen to enter the Masjid (mosque) while the Adhan (call to Prayer) is being announced? Should they start to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or repeat the Adhan first?

A: It is better not to start offering Tahiyyat-ul-Masjid until one has first repeated what the muezzin says. This is based on a Hadith in which the Prophet (peace be upon him) said: (When you hear the muezzin, repeat what he says.) This is a command and the least that can be said about such an act is that it is a stressed Sunnah. This is because whenever the Prophet (peace be upon him) heard the Adhan, he would repeat after the muezzin word for word except for the phrase "hayy `ala al-Salah, hayy `ala al-falah (Come to Prayer, Come to Success)," whereupon he (peace be upon him) would say, "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)."

It was reported in a Hadith narrated by `Umar (may Allah be pleased with him) that: (Verily, if a Servant (of Allah) repeats after the muezzin word for word, except the Hay`alah (i.e. saying: 'hayy `ala al-Salah, hayy `ala al-falah') whereupon he is to say, 'La hawla wala quwwata illa billah,' then says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then says like him (i.e. the muezzin) 'La ilah illa Allah (there is no god but Allah),' and responds (as such) from the heart, he will enter Jannah (Paradise).)

This is a noble deed which brings about great benefits and one should not miss this great reward. A person may only offer Tahiyyat-ul-Masjid after they finish repeating what the muezzin says. That is better and in line with the Sunnah (action following the example of the Prophet) so that they may receive the reward of these two acts of the Sunnah:

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the Sunnah of repeating the Adhan and the Sunnah of offering Tahiyyat-ul-Masjid.

Q: A questioner asks: If a Muslim enters a Masjid (mosque) and finds that the Mu'adhin (caller to Prayer) has begun to announce the Adhan (call to Prayer), should the Muslim start performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or remain standing until the Mu'adhin finishes the Adhan in order to repeat the Adhan after the Mu'adhin and gain the reward of repeating the Adhan after the Mu'adhin; especially the first Adhan on Friday, because when a Muslim performs Tahiyyat-ul-Masjid during the delivery of sermon he misses some of the sermon. Please, advise us, as many people have doubts about this question.

A: It is better for a person who enters the Masjid while the Mu'adhin has commenced the Adhan to remain standing and repeat the Adhan after the Mu'adhin. He must then offer Tahiyyat-ul-Masjid. This is the best when possible, because the Prophet (peace be upon him) stated: ﴿When you hear the Mu'adhin (i.e. pronouncing Adhan), repeat his words.﴾ This is the command of the Prophet (peace be upon him), so it is an act of Sunnah (action following the example of the Prophet) for one who enters the Masjid to remain standing and repeat the Adhan after the Mu'adhin. One should then offer two Rak`ahs (units of Prayer), when this is possible. But if it is difficult because the Mu'adhin takes a long time or because you are unable to remain standing, you may begin offering the two Rak`ahs

and there is no blame on you, praise be to Allah. Later, you may repeat the Adhan when possible after finishing the two Rak`ahs [of Tahiyyat-ul-Masjid] while the Mu'adhin is still announcing the Adhan, all praise is due to Allah. However, you should not sit before performing the two Rak`ahs [of Tahiyyat-ul-Masjid] after the end of Adhan to join these two good acts of worship. You may also start performing the two Rak`ahs and leave the repetition of Adhan until you finish them. In this case you are free from blame or you may remain standing until the end of Adhan to repeat the Adhan after the Mu'adhin and then offer the two Rak`ahs. The latter option is better and most commendable when possible.

Q: If it happens that I enter the Masjid (mosque) while the Adhan (call to Prayer) is being announced, should I wait until the Adhan is finished or should I start offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: It is better to repeat after the Mu'adhin (caller to Prayer) before you start offering Tahiyyat-ul-Masjid so that you can attain the reward of both acts of `Ibadah (worship). Therefore, you may repeat the Adhan after which you may offer Tahiyyat-ul-Masjid.

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153- Ruling on repeating the Adhan during Salah

Q: When hearing the Adhan (call to Prayer) while performing Salah (Prayer), should I complete my Salah or repeat the words of the Adhan, or remain standing until the end of Adhan?

A: If you are performing Salah you should continue you Salah and do not disrupt it to repeat the Adhan after the Mu'adhin, because you are busy with your Salah. If the Mu'adhin begins the Adhan while you are performing Salah, you should complete your Salah and should not repeat the Adhan. If it is an obligatory Salah, you should not begin it until you are sure that its time is due, as in cases of the sick person at home or those with legal excuses who are permitted to leave the congregational Salah in the Masjid (mosque). This also includes cases of fear and illness - that is, to start Salah after its time is due even after Adhan. This is because some Mu'adhins may delay the Adhan for some time. Thus, when a person is sure that the time is due, he may start the obligatory Salah even if he does not hear the Adhan, such as a person living far from the Masjids, a person on a journey, or in case of fear. When they cannot hear the Adhan, they should start Salah after being sure of the beginning of the due time of Salah. As for a person on a journey, it is an act of Sunnah (action following the example of the Prophet) to announce Adhan before performing Salah after making sure that the time of Salah is due and then declare the Iqamah (call to start the Prayer) and offer Salah. However, those at home should not offer Salah until after the due time of Salah, and when they are sure that the time of Salah is due they may offer Salah without announcing Adhan.

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Q: When hearing Adhan while performing Salah, should I repeat Adhan after the Mu'adhin?

A: If you hear the Adhan while performing the Salah, you should not repeat after the Mu'adhin, because you are busy with your Salah. Only those who are not performing Salah should repeat the Adhan after the Mu'adhin.

154- Ruling on repeating Adhan while relieving oneself

Q: Is it permissible to repeat the Adhan (call to Prayer) in a low voice while in the bathroom? Is it prohibited to say Dhikr (Remembrance of Allah) within my heart while in the bathroom?

A: It is not permissible to say Dhikr while relieving oneself in the bathroom. There is nothing wrong, however, if a person mentions Allah within their heart without articulation. There is nothing wrong also if a person brings to their mind the meanings of certain Ayahs (Qur'anic verses) or Hadiths as long as no articulation is attempted.

Q: What should a person do if they happen to hear the Adhan (call to Prayer) while in the bathroom? Do they have to repeat after the Mu'adhin (caller to Prayer) within their heart and mention the Du`a' (supplication) reading: "Allahumma Rabba ha-dhihi ad-da`wa at-tamah..." without articulation?

A: While relieving themselves in the bathroom, a person should not repeat the Adhan or articulate any Dhikr (Remembrance of Allah). There is nothing wrong, however, if they say the Du`a' said after the Adhan once they get out of the bathroom.

155- What to say after hearing Adhan

Q: What is the authentic Du`a' (supplication), which is said after hearing Adhan (call to Prayer)?

A: The Prophet (peace be upon him) is reported to have instructed the Muslims to recite the following Du`a' after hearing Adhan: ﴿When you hear the Mu'adhin (caller to Prayer), repeat what he says, then invoke Allah's peace and blessings upon me, for whoever invokes Allah's blessings upon me one time, Allah will send His blessings upon him ten-fold. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a position in Paradise which Allah will grant to only one of His servants. I hope I will be granted this position. Whosoever asks Allah to grant me Al-Wasilah, will be deserving of my Shafa`ah (intercession).﴾ The Prophet (peace be upon him) also stated: ﴿Whoever says upon hearing the Adhan: 'O Allah, Lord of this perfect call and the Prayer due to be established, grant Muhammad Al-Wasilah and superiority, and raise him

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up to a praiseworthy position which You have promised him,' it becomes incumbent upon me to intercede for him on the Day of Resurrection.﴾ A Mu'min (believer) should repeat what the Mu`adhin says word for word except when he says: "Hayy `ala as-salah (Come to Prayer), or Hayy `ala al-falah (Come to Success)", where he should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)."

"As-salatu khayrun mina an-nawm (Prayer is better than sleep)", which is said in Fajr (Dawn) Prayer, one should repeat it.

"Allah-u-Akbar" (Allah is the Greatest), "La ilaha illa Allah" (there is no deity but Allah).

Similarliy in the Iqamah (call to start the Prayer) "Qad Qamat-us-Salah" (Prayer is due to be performed), one may also repeat it.

This is said upon hearing the Iqamah. Then one may invoke Allah's peace and blessings upon the Prophet (peace be upon him), and then say: "Allahumma rabb hadhihi ad-da`wa-ti-tammah wa-s-salat-il-qa'mah ati muhammadan al-wasilah wal fadilah wab`athh-ul-maqam al-mahmud al-ladhi wa`addtah (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank which You have promised him)."

The following addition is reported by Al-Bayhaqy: "Innaka la tukhlifu al-mi`ad (indeed, You never break Your promise)."

In another narration, it is reported: "Allahumma salli `ala Muhammad w`ala aly Muhammad kama sallayta `ala Ibrahim w`ala aly Ibrahim innaka hamidun majid, allahumma barik `ala Muhammad wa`ala aly Muhammad kama barakta `ala ibrahim w`ala aly Ibrahim innaka hamidun majid (O Allah! Send Your peace upon Muhammad and the family of Muhammad like You sent Your peace upon Abraham and the family of Abraham, indeed You are Praiseworthy, Ever Glorious; Allah! Send Your blessings upon Muhammad and the family of Muhammad like You sent Your blessings upon Ibrahim [Abraham] and the family of Ibrahim, indeed You are Praiseworthy, Ever Glorious)." This is the authentic Du`a' that has been reported from the Prophet (peace be upon him).

Another authentic narration states: "Allahumma salli `ala Muhammad wa azwajih wa dhurriyatihi kama sallayta `ala aly Ibrahim wa barik `ala Muhammad wa`ala

azwajihi wa dhurriyatihi kama barakta `ala aly Ibrahim innaka hamidun majid (O Allah! Send Your peace upon Muhammad, his family and offspring like You sent Your peace upon the family of Abraham, indeed, You are Praiseworthy, Ever Glorious)."

Saying any of the above authentic formulas is Sunnah (supererogatory act of worship following the example of the Prophet). There is nothing wrong if one just says: "Allahumma salli `ala nabyyina Muhammad (O Allah! Send Your peace upon our Prophet Muhammad)", or "Allahumma rabb hadhihi ad-da`wa-ti-tammah (O Allah! Lord of this perfect call)."

However, it is better to say the entire Du`a'.

Q: What is the authentic Du`a' (supplication) that is said upon hearing the Adhan (call to Prayer)?

A: Upon hearing the Adhan, one may repeat what the Mu'adhin says word for word. When the Adhan is finished, one may invoke Allah's peace and blessings upon the Prophet by saying: "Allahumma salli `ala Muhammad wa`ala aly Muhammadin...etc (O Allah! Send Your peace upon Muhammad and the family of Muhammad...etc)."

One may then say: "Allahumma rabb hadhihi ad-d`wat-i-tammah was-salati-l-qa'mah ati Muhamadan al-wasilata wal-fadilah wab`athhu maqaman Mahmudan al-ladhi wa`adtah innaka la tukhlifu al-mi`ad (O Allah, Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah (the most superior degree in Paradise) and raise him to the praised station which You have promised him, for indeed, You never break Your promise)."

This is the authentic Du`a'. When the Mu'adhin says: "Ash-hadu al-la ilaha illa Allah (I bear witness that there is no deity but Allah); Ash-hadu anna Muhammadan rasul-ul-Allah (I bear witness that Muhammad is the Messenger of Allah)," the Muslim should repeat these words and then say: "Raditu billahi rabban wa bil-Islami dinan wa bi-Muhammadin rasulan (I am pleased with Allah as my Lord, and with Islam as my Din [religion], and with Muhammad as my Messenger)."

156- Du`a' said after Adhan

Q: What are the authentic pieces of Du`a' (supplication) that are said after Adhan (call to Prayer) and Salah (Prayer)?

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A: Upon hearing the Adhan, the Muslim is recommended to repeat after the Mu'adhin (caller to Prayer). This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (When you hear the Adhan, you should say exactly the same words as the Mu'adhin does. Then invoke Allah's peace and blessings upon me, for he who invokes Allah's peace and blessing upon me one time, Allah will send His peace and blessings upon him ten times. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a position that will be granted to only one of Allah's servants, and I hope I will be granted this position. Whosoever asks Allah to grant me Al-Wasilah, will be deserving of my Shafa`ah (intercession).) Therefore, the believers should repeat Adhan after the Mu'adhin word for word. When the Mu'adhin says: "Allahu Akbar" (Allah is the Greatest),

one should say: "Allahu Akbar" (Allah is the Greatest);

when he says: "Ash-hadu al-la ilaha illa allah" (I bear witness that there is no deity but Allah), one should say:

"Ash-hadu al-la ilaha illa allah" (I bear witness that there is no deity but Allah);

when he says: "Ash-hadu anna Muhammadan rasul-ul-Lah" (I bear witness that Muhammad is the Messenger of Allah),

one should say: "Ash-hadu anna Muhammadan rasul-ul-Lah";

when he says: "Hayy `ala as-salah (Come to Prayer), or Hayy `ala al-falah (Come to Success)", one should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)."

Then when the Mu'adhin says: "Allahu Akbar" (Allah is the Greatest),

one should say: "Allahu Akbar".

When he says: "La ilaha illa Allah" (there is no deity but Allah), one should repeat it.

Upon finishing Adhan, one may say: "Allahumma salli `ala Muhammad w`ala aly Muhammad kama sallayta `ala Ibrahim w`ala aly Ibrahim innaka hamidun majid, allahumma barik `ala Muhammad wa`ala aly Muhammad kama barakta `ala ibrahim w`ala aly Ibrahim innaka hamidun majid (O Allah! Send Your peace upon Muhammad and the family of Muhammad like You sent Your peace upon Abraham and the family of Abraham, indeed You are Praiseworthy, Ever Glorious; Allah! Send Your blessings upon Muhammad and the family of Muhammad like You sent Your blessings upon Ibrahim [Abraham] and the family of Ibrahim, indeed You are Praiseworthy, Ever Glorious)."

If one chooses a short formula, saying: "Allahumma salli wa sallim `ala rasul-il-lah" (May Allah's peace and blessings be upon the Messenger of Allah),

I hope

it will suffice, then say: "Allahumma rabb hadhihi ad-da`wa-ti-tammah wa-s-salat-il-qa'mah ati muhammadan al-wasilah wal fadilah wab`athhu maqaman mahmudan al-ladhi wa`addtah (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank which You have promised him)."

This was related by Al-Bukhari in his Sahih (authentic) Book of Hadith. The following addition is reported by Al-Bayhaqy: "Innaka la tukhlifu al-mi`ad (indeed, You never break Your promise)."

Thus, it is permissible for the Muslim who hears the Adhan to repeat it as it is, except in "Hayy `ala as-salah" (Come to Prayer) and "Hayy `ala al-falah" (Come to Success)", one should say: "La hawla wala quwwata illa billah" (there is neither might nor power except with Allah).

After saying this Du`a', one should send peace and blessings upon Allah's Messenger (peace be upon him) and then say: "Allahumma rabb hadhihi ad-da`wa-ti-tammah wa-s-salat-il-qa'mah ati muhammadan al-wasilah wal fadilah wab`athhu maqaman mahmudan al-ladhi wa`addtah, innaka la tukhlifu al-mi`ad (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank which You have promised him, indeed, You never break Your promise)."

Upon hearing the Two Testimonies of Faith: "Ash-hadu al-la ilaha illa Allah (I bear witness that there is no deity but Allah); Ash-hadu anna Muhammadan rasul-ul-Allah (I bear witness that Muhammad is the Messenger of Allah), one may repeat them and then say: "Raditu billahi rabban wa bil-Islami dinan wa bi-Muhammadin rasulan (I am pleased with Allah as my Lord, and with Islam as my Din [religion], and with Muhammad as my Messenger)."

It was related in a Sahih (authentic) Hadith reported by Sa`d Ibn Abu Waqqas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever says when repeating after the Mu'adhin the Shahadah (Testimony of Faith): "I am pleased with Allah as a Lord, Islam as a religion, and Muhammad (peace be upon him) as a Messenger," their sins will be forgiven.﴿

The "Shahadah) means when the Mu'adhin says: "Ash-hadu al-la ilaha illa Allah."

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157- The meaning of "Grant Muhammad Al-Wasilah and superiority and raise him to the praised station in Paradise as You have promised him"

Q: We hear some people saying the following Du`a' (supplication) after Adhan: "allahumma rabb hadhihi ad-d`wat-i-tammah was-salati-l-qa'mah ati muhamadan al-wasilata wal-fadilah wab`athhu maqaman mahmudan al-ladhi wa`adtah fi al-jannah (O Allah, Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position in Paradise as You have promised him).

Is this Du`a' authentic?

A: The phrase 'fi al-Jannah' (in Paradise) has not been reported in an authentic Hadith narrated from the Prophet (peace be upon him). The Prophet (peace be upon him) is reported to have said: (Whoever says upon hearing the Adhan, "O Allah, Lord of this perfect call and the prayer due to be established, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him," it becomes incumbent upon me to intercede for him on the Day of Resurrection.) This Hadith is related by Al-Bukhari in his Sahih (authentic book of Hadith) on the authority of Jabir (may Allah be pleased with him). Al-Bayhaqy related the same Hadith with the following addition: (You do not break Your promise.) This addition is sound. As far as we know, the narration which mentions Jannah is not authentic.

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These matters are Tawqifiy (bound by a religious text and not amenable to personal opinion). No one is allowed to introduce or add something to an established act of worship. Muslims must restrictedly abide by the text without adding anything to it.

(The Prophet said:) "Al-Wasilah is a rank in Jannah which is granted to one of Allah's servants and I wish it could be me."

The one who is the Mu'adhin and the one who makes Du`a' have to use the same formula of Du`a' as instructed by the Prophet (peace be upon him). They are not allowed to add or omit anything from it. This is the Sunnah. Shafa`ah (intercession) is the praiseworthy position that Allah has promised to grant to the Prophet (peace be upon him). The Prophet (peace be upon him) will intercede for Muslims, so that Allah may judge them on the Day of Judgment. This will take place after the Prophet (peace be upoun him) prostrates before His Lord, celebrating His praises. At that moment, Allah (Exalted be He) will grant him permission to intercede for them. Once the Prophet (peace be upon him) is granted Shafa`ah, he will start interceding for some Muslims to enter Jannah. These two positions are peculiar to the Prophet (peace be upon him). Here Muslims are demanded to ask Allah to grant Al-Wasilah to the Prophet (peace be upon him). Allah (Exalted be He) has promised this honorable position to the Prophet (peace be upon him). Speaking of how to respond to the Adhan, it is appropriate to state that it is recommended to say upon hearing the Shahadah: "Raditu billahi rabban wa bil-Islami dinan wa bi-Muhammadin rasulan (I am pleased with Allah as my Lord, and with Islam as my Din [religion], and with Muhammad as my Messenger)."

Thus, when the Mu'adhin says: "Ash-hadu al-la ilaha illa allah" (I bear witness that there is no deity but Allah), "Ash-hadu anna Muhammadan rasul-ul-Lah" (I bear witness that Muhammad is the Messenger of Allah),

the listener repeats the same words, then he may add:

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"Raditu billahi rabban wa bil-Islami dinan wa bi-Muhammadin rasulan (I am pleased with Allah as my Lord, and with Islam as my Din [religion], and with Muhammad as my Messenger)."

It has been related in an authentic Hadith on the authority of Sa`d ibn Abu Waqqas in Sahih Muslim that whoever says these words will have his sins forgiven. Therefore, it is recommended to say: "I am pleased with Allah as my Lord, and with Islam as my religion, and with Muhammad as my Messenger."

It is also Mustahab (desirable) to repeat the same words of Adhan after Iqamah (call to start the Prayer), because Iqamah is considered as Adhan. The Prophet (peace be upon him) is reported to have said: ﴾One may perform Salah between each Adhan and Iqamah.﴿ Iqamah is considered a second call to Salah (Prayer). Therefore, it is Mustahab to repeat the same words of Iqamah after the Mu'adhin (caller to Prayer). However, it was not the practice of the Prophet (peace be upon him) to say the following statement upon the pronouncement of Iqamah: "Aqamaha allahu wa adamaha (may Allah cause Salah to be performed forever),

or "allahumma aqimha wa adimha (O Allah! Cause Salah to be permanently performed."

This statement has been reported in a Da`if (weak) Hadith.

What is Mustahab here is to say: "Qad qamat-us-salah (Prayer is due to be performed)."

As for the statement: "may Allah cause Salah to be performed forever",

it has not been reported from the Prophet (peace be upon him). Therefore, it is better not to say this statement and say instead: "Qad qamat-us-salah (Prayer is due to be performed)" instead.

This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said:

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﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿ We repeat the same words as the Mu`adhin says except when he says the Hay`alah (the Mu'adhin saying: Hayy `ala as-salah, Hayy `ala al-falah (come to Prayer, come to success)" where one would say twice: "La hawla wala quwwata illa billah (There is neither might nor power except with Allah). This has been authentically reported from the Prophet (peace be upon him).

The remaining words of the Adhan and Iqamah formulas should be repeated as they are.

158- Ruling on repeating Adhan after the Mu'adhin

Q: When I was on my summer vacation, I used to make Du`a' (supplication) after hearing the Adhan (call to Prayer). I also used to perform the Five Obligatory Daily Prayers in congregation. Then I would make Du`a' for about ten minutes after every Faridah Salah (obligatory Prayer) before performing Sunnah Ba`diyyah (supererogatory Prayer performed after an obligatory Prayer). But when school started, it has become difficult for me to continue with my routine. Now I cannot repeat after the Mu'adhin (caller to Prayer) because it happens that Adhan is announced while I am engaged in reading or studying, and I cannot abandon my tasks and supplicate to Allah instead. Moreover, after I finish performing Faridah Salah, I start performing the Sunnah (supererogatory) Salah at once without making any Du`a'. Is there any sin on me in

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doing so?

A: It is Sunnah (action following the example of the Prophet) to repeat after the Mu'adhin upon hearing the Adhan. The Prophet (peace be upon him) has commanded Mu'mins (believers) to do so in the following Hadith in which he (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says word for word, then invoke Allah's Blessings and Peace upon me, for whoever invokes Allah's Blessings and Peace upon me (once), Allah will send His Blessings and Peace tenfold upon them. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Jannah (Paradise) that is granted to only one of Allah's Servants, and I hope I will be this one. Whoever asks Allah to grant me Al-Wasilah will deserve my Shafa`ah (intercession).) Thus, it is Sunnah for all Muslims who hear the Adhan to repeat after the Mu'adhin word for word. If the Mu'adhin says: "Allahu Akbar (Allah is the Greatest), Allahu Akbar,"

you should repeat what he says word for word. If he says: "Ash-hadu alla ilaha illa Allah (I bear witness that there is no god but Allah),"

you should say the same. If he says: "Ash-hadu anna Muhammad Rasulu Allah (I bear witness that Muhammad is the Messenger of Allah),"

you should say like him, and you could say after Shahadatyan (saying: "Ash-hadu alla ilaha illa Allah" and "Ash-hadu anna Muhammad Rasulu Allah"): I believe in Allah as my Lord, Islam as a religion, and Muhammad (peace be upon him) as a Messenger.

When the Mu'adhin says: "Hay `ala al-Salah (come to Prayer), Hay `ala al-falah (come to success),"

you should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)". When he says: "Allahu Akabar, Allahu Akbar,"

you should repeat the same as him. When he says: "La ilaha illa Allah,"

you should say the same. The Prophet (peace be upon him)

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stated that if someone repeats after the Mu'adhin sincerely and with devotion, they will be admitted into Jannah.

This is a bounteous reward, which a Muslim should not miss or neglect. Whoever hears the Adhan, whether a man or a woman, should repeat after the Mu'adhin, word for word, except when he says: "Hay `ala al-Salah, Hay `ala al-falah," they should say: "La hawla wala quwwata illa billah."

After finishing repeating the Adhan, you should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) then say: "Allahumma Rabba hadhihi ad-d`awah at-tammah wa as-Salat al-qa'imah ati Muhammad Al-Wasilah wal-fadilah wab`athu al-maqam al-mahmud al-ladhi wa`adtah (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him)."

This was also reported in a Hadith.

It was reported by `Umar (may Allah be pleased with him) in the Sahih (Authentic Hadith Book) of Muslim that whoever says the previous statement will enter Jannah.

This is a great reward given to those who repeat after the Mu'adhin. When hearing the Mu'adhin saying: "Ash-hadu alla ilaha illa Allah, Ash-hadu anna Muhammad Rasulu Allah,"

one should say: I believe in Allah as my Lord, Islam as a religion, and Muhammad (peace be upon him) as a Messenger.

In this regard, it was reported on the authority of Sa`d ibn Abi Waqqas that the Prophet (peace be upon him) said: ﴾Whoever says when hearing Shahadah (Testimony of Faith): "I believe in Allah as my Lord, Islam as a religion, and Muhammad (peace be upon him) as a Messenger,"﴿

their sins will be forgiven.

This indicates the great importance of this statement which should be said when hearing the Mu'adhin saying the Shahadatayn. This is one of the causes of forgiveness. It is Mustahab (desirable) to make Dua`a' between Adhan and Iqamah (call to start the Prayer).

It was reported in a Hadith that Du`a' between Adhan and Iqamah is most likely

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to be answered. A Mu'min should supplicate to Allah (Exalted be He) as much as they can between Adhan and Iqamah, asking Him to grant them what they wish. Dear questioner, when you hear the Adhan, you should repeat after the Mu'adhin then go to the Masjid (mosque), postponing what you have been doing before Adhan until you finish Salah. You should offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), then get ready to offer the Faridah Salah. You may offer the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer), which could be a Sunnah Ratibah (supererogatory Prayer performed on a regular basis), like the four Rak`ahs (units of Prayer) before Zhuhr (Noon) Prayer, and could be a Nafilah (supererogatory) and not Ratibah like the four Rak`ahs before `Asr (Afternoon) Prayer, the two Rak`ahs before Maghrib (Sunset) Prayer, and the two Rak`ahs before `Isha' (Night) Prayer. Then you should perform Sunnah Ba`diyyah; two Rak`ahs after Zhuhr Prayer, it would be better if you perform four, two Rak`ahs after Maghrib Prayer, two Rak`ahs after `Isha' Prayer, and two Rak`ahs before Fajr (Dawn) Prayer, and all these included under Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), which should be performed after Faridah and Adhkar (invocations and Remembrances said at certain times on a regular basis). Some people immediately after saying Taslim (salutation of peace ending the Prayer) stand up to start performing Al-Sunan Al-Rawatib without saying the Adhkar and this is opposite to the Sunnah. The Sunnah is to say after Taslim: "Astaghfiru Allah (I seek Allah's Forgiveness)" three times then say: "Allahuma Anta as-Salam, wa minka as-Salam, Tabarakt Ya Dhal Jalali wal Ikram (O Allah, You are the Peace, and from You is all peace, Blessed are You, O Possessor of Majesty and Honor)".

Then you could supplicate to Allah (Exalted be He), saying: "La ilaha illa Allah wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamdu, wa huwa `ala kulli shay'in qadir. La hawla wala quwwata illa billah. La ilaha illa Allah wala na`bdu illa Iyah, Lahu al-ni`mata walahu al-fadl walahu al-thana' al-hasan. Mukhlisin lahu al-Din walaw kariha al-kafirun. Allahuma la mani`a lima a`tayt wala mu`ty lima man`t, wala yanfa`u dhal-jaddi minka al-jadd.

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(There is no god but Allah Alone, no partner has He, all sovereignty belongs to Allah and all praises are due to Him, and He is Omnipotent. There is neither might nor power except with Allah, there is no god but Allah, and we worship none except Him. For Him are all favor, grace, and glorious praise. There is no god but Allah and we are sincere in Faith and devotion to Him, although the disbelievers detest it. O Allah! None can prevent what You have granted and none can give what You have prevented, and possession of wealth or majesty does not benefit anyone, as wealth and majesty come from You.)"

It was authentically reported from Allah's Messenger (peace be upon him) that he used to say these Adhkar after the Five Obligatory Daily Prayers. As for saying Istighfar (seeking forgiveness from Allah) three times and: "Allahuma Anta as-Salam,..."

it was authentically reported on the authority of Thawban in the Sahih of Muslim that Allah's Messenger (peace be upon him) used to say them. Other Adhkar which have just been mentioned were authentically reported from the Hadith narrated by Al-Mughirah in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and some of them from the Hadith narrated by `Abdullah ibn Al-Zubayr (may Allah be pleased with him) in the Sahih of Muslim. Muslims, men and women, should not abandon saying these Adhkar. For more emphasis, let us repeat what we have just said. After the Five Obligatory Daily Prayers, when the Imam (the one who leads congregational Prayer), Ma'mum (a person being led by an Imam in Prayer), and Munfarid (person offering Salah individually) says Taslim, each of them should say: "Astaghfiru Allah" thrice then say: "Allahuma Anta as-Salam, wa minka as-Salam, Tabarakt Ya Dhal Jalali wal Ikram."

These Adhkar should be said by the Imam, Ma'mum and Munfarid after Taslim. The Imam should then turn his face to people and every one of them should say: "La ilaha illa Allah wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamdu, wa huwa `ala kulli shay'in qadir. La hawla wala quwwata illa billah. La ilaha illa Allah wala na`bdu illa Iyah, Lahu al-ni`mata walahu al-fadl walahu al-thana' al-hasan. Mukhlisin lahu al-Din walaw kariha al-kafirun. Allahuma la mani`a lima a`tayt wala mu`ty lima man`t, wala yanfa`u dhal-jaddi minka al-jadd."

This means that the wealth of the wealthy and the good luck of the fortunate do not avail them; they are completely poor to Allah (Glorified and Exalted be He). All mankind are poor in the Sight of Allah (Exalted be He). Nobody can hold back

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what Allah (Exalted be He) has given, and nobody can give what Allah (Exalted be He) has held back. After that, they should say: "Subhan Allah (Glory be to Allah)" thirty-three times, "Alhamdu lillah (All praise is due to Allah)" thirty-three times, and "Allahu Akbar" thirty-three times, then complete the hundred by saying: "La ilaha illa Allah wahdahu la sharika lahu, lahu al-mulku wa lahu al-hamdu, wa huwa `ala kulli shay'in qadir." It is Mustahab to say these Adhkar before making Du`a'. Then, they should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴿ until the end of the Ayah: ﴾and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴿ Then it is desirable to recite: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and Al-Mu`awwidhatayn

(Surahs Al-Falaq and Al-Nas) after Zhuhr, `Asr, and `Isha' Prayers once, but it desirable to be recite thrice after the Maghrib and Fajr Prayers: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Al-Mu`awwidhatayn. This is the best. If someone stands up before saying them, there is nothing wrong with that, but it is better to say these Adhkar. One may make Du`a' after saying these Adhkar, but they should do this secretly without raising their hands.

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Making Du`a' after saying Taslim or raising one's hands in Du`a' has no basis in Shari`ah (Islamic law). Thus, when a person says Taslim, they should say the Adhkar after which they may make Du`a' secretly without raising their hands. There is nothing wrong with that. It is also permissible not to say Adhkar or make Du`a', but by doing so they will be abandoning performing the best. It is Sunnah to say these Adhkar after every Obligatory Prayer, following the example of the Prophet (peace be upon him). It is an important Sunnah, which Muslims should observe. I have witnessed that some people, especially in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), stand up immediately after Taslim to offer Nafilah Salah. This deed is opposite to the Sunnah of the Prophet (peace be upon him). It is Sunnah to remain sitting after Taslim and say Adhkar, then they can stand up to offer the Nafilah Salah. Muslims should not act hastily in this regard; they should fully understand that it is Sunnah to follow the example of the Prophet (peace be upon him) exactly. It is obligatory on whoever is listening to this lecture to inform those who did not attend to make them share in the benefit, because this is considered helping one another in righteousness and piety, spreading advice of truth and patience, and calling to Allah (Glorified and Exalted be He). May Allah grant us all success and guidance!

159- Ruling on making Du`a' between Adhan and Iqamah

Q: Is there a prescribed Du`a' (supplication) to be made between Adhan (call to Prayer) and Iqamah (call to start the Prayer)?

A: We know nothing that has been reported in this regard. However, there is nothing wrong with saying any Du`a' and this will be considered a commendable act, for which a person will be rewarded for doing and will not be punished for quitting.

160- Ruling on saying the Du`a' Ma'thur (supplication based on transmitted reports) by the Mu'adhin after finishing Adhan

Q. I work as a Mu'adhin (caller to Prayer). Is it obligatory on me to say Du'a' Ma'thur after finishing the announcement of Adhan?

A. Du`a' (supplication) is not obligatory. It is a Sunnah (supererogatory act of worship following the example of the Prophet) for the Mu'adhin and those who listen to him. Du'a' is Mustahab (desirable) not obligatory on the Mu'adhin after finishing the announcement of Adhan or on others who hear the Adhan. The Mu'adhin may say after finishing the Adhan: "O Allah! Send blessings and peace on Your Messenger"

or: "O Allah! Send blessings on Muhammad and his family."

Then he may say: "O Allah, Lord of this perfect call and of the established prayer, grant Muhammad Al-Wasilah and superiority, and raise him to the praiseworthy position which You have promised him.

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You never break Your promise."

It is Mustahab for every Muslim, man or woman, who listens to the Adhan to say this Du`a' at the end of it.

Whoever hears the Adhan has to repeat what the Mu'adhin says except when he says "Hayy `ala as-Salah (Come to prayer) Hayy `ala al-falah (Come to Success)," they have to say: "There is neither might nor power except with Allah."

They should repeat after the Mu'adhin in the other phrases of the Adhan. When the Mu'adhin says: "Allahu akabar" (Allah is the Greatest)

the listener has to say: "Allahu akabar."

When the Mu'athin says: "Ash-hadu al-la ilaha illa-llah" (I bear witness that there is no deity but Allah),

the listener has to say: "Ash-hadu al-la ilaha illa-llah."

And so on. At the end of the Adhan, the listener has to send peace and blessings on the Prophet (peace be upon him), saying: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Al-Wasilah and superiority, and raise him up to a praiseworthy position, which You have promised him."

The Prophet (peace be upon him) said in an authentic Hadith: ("He who says upon hearing the Adhan: 'O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him to the praiseworthy position, which You have promised him,' it becomes incumbent upon me to intercede for him on the Day of Resurrection.") (Related by Al-Bukhari in his Sahih). The following addition is reported by Al-Bayhaqy at the end of this Hadith: ("You do not break Your promise") through a good Isnad (chain of narrators).

In another Hadith, some people say: "O Messenger of Allah! The Mu'adhinun (callers to Prayer) say these words (why should we say them then)?"

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He (peace be upon him) replied: ❪"Repeat what they say and ask, and you will be granted."❫ In other wording: ❪"When any one of you hears the Mu'adhin, let him say the like of what he says, then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's servants will attain, and I hope I will be this one. Whoever asks for Al-Wasilah for me, will be deserving my Shafa`ah (intercession) (i.e. on the Day of Resurrection)."❫ This is a great bounteous reward. It is Mustahab for Mu'minun (believers), men and women, on hearing the Mu'adhin to repeat it after him using the same words, except when he says: "Hayy `ala as-salah" (Come to prayer) and "Hayy `ala al-falah" (Come to Success),

in which case, they should say then: "There is neither might nor power except with Allah!"

After finishing they should send peace and blessings on the Prophet (peace be upon him) by saying: "O Allah! Send peace and blessing to Your Messenger."

Or: "O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious."

Any form of the Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) would suffice, then you may say: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Al-Wasilah and superiority, and raise him to the praiseworthy position, which You have promised him."

It would be better if he adds: "You do not break Your promise."

This is the best way, though it is an act of a Sunnah not obligatory action.

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161- Excellence of reciting Qur'an before and after Adhan

Q: Your Eminence, is it recommended to recite the Ever-Glorious Qur'an between the Adhan (call to Prayer) and Iqamah (call to start the Prayer), or before the Adhan?

A: All this is good; it is permissible to recite it between the Adhan and Iqamah. However, if you need to make Du`a' (supplication) instead of reciting the Qur'an, this is good as well, for Du`a' is more likely to be answered between the Adhan and Iqamah. The Prophet (peace be upon him) said: (The Du`a' made between the Adhan and Iqamah is not rejected.) If you make Du`a' during this period between the Adhan and Iqamah, this is good and your Du`a' is more likely to be answered. The Prophet (peace be upon him) said: (The Du`a' made between the Adhan and Iqamah is not rejected.) If you occupy yourself with silent recitation, during this period, in a way that does not bother or disturb those performing Salah (Prayer) around you, this is good. Even more, if you recite the Qur'an before the Adhan, you will gain the reward of going early to Salah,

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waiting for the Salah, and reciting the Ever-Glorious Qur'an. This is a great reward.

162- Ruling on reciting some Ayahs before announcing Adhan

Q: In our Masjid (mosque), there is a Mu'adhin (caller to Prayer) who, before announcing the Adhan (call to Prayer), always recites the Ayah (Qur'anic verse) that reads: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ **What is ruling on this?**

A: This is not Mashru` (Islamically permissible), for neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did so. The Adhan should start with: "Allahu Akbar (Allah is the Greatest)".

Q: Is it permissible for the Mu'adhin (caller to Prayer) to recite some Ayahs (Qur'anic verses) before the Adhan (call to Prayer) of the Fajr (Dawn) Prayer and to say the Du`a' (supplication), which is to be said after the Adhan, over the loudspeakers? Is it permissible also for a person to audibly recite some Ayahs of the Ever-Glorious Qur'an over loudspeakers, although he does not recite well and the Masjid (mosque) is small?

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A: There is no need to do so. What is permissible is to announce the first Adhan of the Fajr Prayer in the last part of the night. As for reciting the Qur'an at that time, this may disturb people as it may awaken them; so this is not permissible. The Mu'adhin may announce the prescribed Adhan a short time before dawn to awaken the people if necessary. However, there is nothing wrong in leaving out the first Adhan, because it is not obligatory. What matters is the last Adhan, which should be announced at the daybreak; this is a collective obligation. As for awakening people by reciting Qur'an over loudspeakers instead of, or before, the Adhan, this is not Mashru` (Islamically prescribed). The Mu'adhin can recite quietly in the Masjid or at home, without reciting over loudspeakers since this may disturb people and was not practiced by the Salaf (righteous predecessors).

163- Invoking Allah's Blessings upon the Prophet over loudspeakers

Q: What is the ruling on invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) over loudspeakers after finishing the announcement of Adhan (call to Payer)?

A: The Sunnah (action following the example of the Prophet) is to turn off the loudspeaker after finishing the last statement of the Adhan, by saying: "La ilaha illa Allah (there is no god except Allah).

Then the Mu'adhin (caller to Prayer) can invoke Allah's Blessings and Peace upon the Prophet (peace be upon him)

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without the loudspeaker. The Sunnah is to repeat after the Mu'adhin, The Prophet (peace be upon him) said: ﴾When you hear the Mu'adhin, repeat what he says word for word.﴿ This means that you should repeat after the Mu'adhin the following statements: "Allahu Akbar (Allah is the Greatest), Allahu Akbar, Ash-hadu alla ilaha illa Allah (I bear witness that there is none worthy of worship but Allah,)..."

to the end of the Adhan. The only exception is when the Mu'adhin says: "Hay `ala as-Salah (come to Prayer),"

you should say: "La hawla wala quwwata illa billah (there is neither might nor power except with Allah)".

Also, after hearing: "Hay `ala al-falah (come to success),"

you should say: "La hawla wala quwwata illa billah."

Then you should repeat: "Allahu Akbar, Allahu Akbar, Ash-hadu alla ilaha illa Allah."

Then, you should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him). As for the Mu'adhin, he should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) after finishing the announcement of Adhan and turning off the loudspeaker.

In other words, after finishing the announcement of Adhan, the Mu'adhin should turn off the loudspeaker and invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) in an audible voice that can only be heard by those around him in the Masjid (mosque). After that, he could say: "Allahumma Rabba hadhihi ad-d`awah at-tammah wa as-Salat al-qa'imah ati Muhammad Al-Wasilah wal-fadilah wab`athu al-maqam al-mahmud al-ladhi wa`adtah, Innaka la tukhlif al-mi`ad. (O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah (the most superior degree in Paradise) and raise him to the praised rank in Paradise which You have promised him, verily, You never break Your Promises.)"

It was reported in a Hadith Sahih (authentic Hadith) that saying this Du`a' (supplication) after the Adhan is a Sunnah.

The said Hadith was related by Al-Bukhari in his Sahih (Authentic Hadith Book) but without the addition: Innaka la tukhlif al-mi`ad.

This addition was related by Al-Bayhaqy through a good Isnad (chain of narrators). Mu'minum (believers), men and women, Mu'adhins and listeners, have to invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) only after finishing the Adhan and not over

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loudspeakers.

Q: A person asks: Lots of Mu'adhins (callers to Prayer) invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) after finishing Adhan (call to Prayer), is this a Bid`ah (innovation in religion)?

A: Adhan comes to an end when the Mu'adhin says: La ilaha illa Allah (there is no god but Allah).

After this last statement, the Mu'adhin should turn off the loudspeaker and invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) in an audible voice that can only be heard by those around him in the Masjid (mosque). This is because the Messenger (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says, word for word, then invoke Allah's Blessings and Peace upon me, for whoever invokes Allah's Blessings and Peace upon me once, Allah sends His Blessings and Peace tenfold upon them. Then ask Allah to grant me Al-Wasilah (the most superior degree in Paradise), for it is a rank in Jannah (Paradise) that is granted to only one of Allah's Servants, and I hope I will be this one. Whoever asks for Al-Wasilah for me will deserve (my) Shafa`ah (intercession).) Invoking Allah's Blessings and Peace upon the Prophet is not part of the words of the Adhan, which ends with the statement: La ilaha illa Allah.

Upon hearing this, people should say: La ilaha illa Allah.

Then they should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) in an audible voice without making it louder than usual. The Mu'adhin also has to do the same after finishing the announcement of Adhan and

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turning off the loudspeaker.

This should be done lest people think that invoking Allah's Blessings and Peace upon the Prophet is part of the Adhan. The Adhan comes to an end when the Mu'adhin says: La ilaha illa Allah.

Listeners should say: La ilaha illa Allah.

It is preferable that listeners should repeat after the Mu'adhin word for word. They should not say: La ilaha illa Allah wahdahu la sharika lahu (there is no god but Allah, Alone, with no partner or associate).

The Messenger (peace be upon him) said: (When you hear the Mu'adhin, repeat what he says, word for word.) When the Mu'adhin utters the last statement of the Adhan, saying: La ilaha illa Allah,

he should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) by saying: O Allah! Send Your Peace upon Muhammad and the family of Muhammad, as You sent Your Peace upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious. O Allah! Send Your Blessings upon Muhammad and the family of Muhammad, as You sent Your Blessings upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious. O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him.

It was related by Al-Bukhari in his Sahih (Authentic Hadith Book) that the Prophet (peace be upon him) said: (Anyone who says upon hearing the Adhan: 'O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him,' will deserve my Shafa`ah on the Day of Resurrection.) Al-Bayhaqy (may Allah be merciful to him) added through good Isnad (chain of narrators): ❨Verily, You never break Your

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Promises.❩ This is what is prescribed to say after finishing the Adhan.

The Mu'adhin and listeners should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) after finishing the Adhan, then say in a normal voice: O Allah! Lord of this perfect call (i.e. Adhan) and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him. Verily, You never break Your Promises.

This last addition was authentically related by Al-Bayhaqy (may Allah be merciful to him). Some other scholars added, "...and the supreme degree" though it is not included in the Hadith.

This supreme degree is the same as Al-Wasilah. O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah.

Al-Wasilah is the supreme degree in Paradise.

The Prophet (peace be upon him) said: ❨It is a rank in Jannah that is granted to only one of Allah's Servants, and I hope I will be this one.❩ O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him. Verily, You never break Your Promises.

This Du`a' (supplication) could be said after the Adhan and also after the Iqamah (call to start the Prayer).

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Q: What is the ruling on invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) after the Adhan?

A: Invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) after the Adhan is a Sunnah (action following the example of the Prophet). Some people said to the Prophet (peace be upon him): 'O Allah's Messenger! The Mu'adhins make us wish for being granted similar rewards (without wishing for their rewards being diminished).'

He (peace be upon him) said: ❨When you hear the Mu'adhin, repeat what he says, word for word, then invoke Allah's Blessings and Peace upon me, for whoever invokes Allah's Blessings and Peace upon me once, Allah sends His Blessings and Peace tenfold upon them. Then ask Allah to grant me Al-Wasilah, for it is a rank in Jannah that is granted to only one of Allah's Servants, and I hope I will be this one. Whoever asks for Al-Wasilah for me will deserve (my) Shafa`ah.❩ (Related by Muslim in his Sahih)

It was related in the Sahih of Al-Bukhari (may Allah be merciful to him) on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: ❨Anyone who says upon hearing the Adhan: 'O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him,' will deserve my Shafa`ah on the Day of Resurrection.❩ This is a great reward. It was added by Al-Bayhaqy through good Isnad: ❨Verily, You never break Your Promises.❩ This means that

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invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) is Mustahab (desirable) all the time and brings great rewards. Allah (Glorified and Exalted be He) says: ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿ The Prophet (peace be upon him) said: ﴾May a person in whose presence I am mentioned be humiliated if they do not invoke Allah's Blessings and Peace upon me.﴿ Everyone should invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) after the first and last Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) in the following formula: O Allah! Send Your Peace upon Muhammad and the family of Muhammad, as You sent Your Peace upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious. O Allah! Send Your Blessings upon Muhammad and the family of Muhammad, as You sent Your Blessings upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious.

Invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) in the last Tashahhud is obligatory according to many scholars. Some of them even considered it a Rukin (integral pillar) of Salah (Prayer). On the other hand, it is Mustahab in the first Tashahhud according to the correct scholarly opinion. In fine, invoking Allah's Blessings and Peace upon the Prophet (peace be upon him) is a prescribed act of `Ibadah (worship) after the Adhan, in the first and last Tashahud, after mentioning his name (peace be upon him), and at all times.

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Q: Is it permissible to say: 'May peace and blessings be upon our Prophet Muhammad, his family, and Companions,'

immediately after finishing the announcement of Adhan?

A: The Sunnah is to say after the announcement of Adhan: O Allah! Send Your Peace and Blessings upon our master!

Or: O Allah! Send Your Peace and Blessings upon Muhammad!

Or: O Allah! Send Your Peace and Blessings upon our Prophet Muhammad, his family, and Companions!

One should say the complete formula of invoking Allah's Blessings and Peace upon the Prophet (peace be upon him), which reads: O Allah! Send Your Peace upon Muhammad and the family of Muhammad, as You sent Your Peace upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious. O Allah! Send Your Blessings upon Muhammad and the family of Muhammad, as You sent Your Blessings upon Ibrahim and the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious.

This would be the most perfect. Then you could say: O Allah! Lord of this perfect call and the Prayer due to be offered, grant Muhammad Al-Wasilah and raise him to the praised rank in Paradise which You have promised him. Verily, You never break Your Promises.

This was related by Al-Bukhari in his Sahih without the addition: "Verily, You never break Your Promises."

This addition was related by Al-Bayhaqy through authentic Isnad.

There is nothing wrong in saying: "...Send Your Peace and Blessings upon our "master,"

even though the Prophet (peace be upon him) did not like being addressed by this when someone said to him: You are our master.

Now, the Prophet (peace be upon him) has passed away. There is nothing wrong in saying: Peace and blessings be upon our "master" or "master Muhammad" because he is the preeminent person among the descendants

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of Adam. He (peace be upon him) said: (I will be the preeminent person among the descendants of Adam on the Day of Resurrection with no pride.) O Allah! Send Your Peace and Blessings upon him. He (peace be upon him) is the best of creation.

164- Ruling on adding to the Adhan: "I testify that `Aly is the Waly of Allah"

Q: A sister asks: In some Masjids (mosques) in our country people say in the Adhan (call to Prayer): Allahu Akbar (Allah is the Greatest), Allahu Akbar; Ashhadu al-la illaha illa Allah (I testify that there is no deity but Allah), Ashhadu al-la illaha illa Allah; Ashhadu anna Muhammadan rasulu Allah (I testify that Muhammad is the Messenger of Allah); Ashhadu anna `Aly-an waliyu Allah haqqan wa hujjatu Allah (I testify that `Aly is the true Waly and Hujjah of Allah).

Then they complete the Adhan. Is this formula right, noting that we hear other formulas of Adhan?

A: The prescribed Adhan that is reported from the prophet (peace be upon him) does not contain this addition "I testify that `Aly is the Waly of Allah" or "...Hujjah of Allah". This addition is Bid`ah (innovation in religion) and hence is not permissible. The formula that is reported from the Prophet (peace be upon him) and his Companions states: Allahu Akbar (Allah is the Greatest) Allahu Akbar, Allahu Akbar, Allahu Akbar; Ashhadu al-la Ilaha illa Allah (I testify that there is no deity but Allah), Ashhadu al-la Ilaha illa Allah;

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Ashhadu anna Muhammadan rasulu Allah (I testify that Muhammad is the Messenger of Allah), Ashhadu anna Muhammadan rasulu Allah; Hayy `ala as-Salah (Come to Salah [Prayer]), Hayy `ala as-Salah; Hayy `ala al-Falah (Come to success), Hayy `ala al-Falah; Allahu Akbar, Allahu Akbar; La illaha illa Allah (There is no deity but Allah).

This is the only formula reported from the Prophet (peace be upon him) and his Companions, which he (peace be upon him) taught to Bilal and Abu Mahdhurah in Makkah. This is the authentic formula in the Sahih (authentic) Books of Hadith. Only in the Adhan for the Fajr (Dawn) Prayer,

does one adds:

As-Salah Khayrun min al-Nawm (Salah is better than sleep), As-Salah Khayrun min al-Nawm

after saying: Hayy `ala al-Falah,

and before saying: Allahu Akbar, Allahu Akbar; La illaha illa Allah.

This was also authentically reported from the Prophet (peace be upon him) on the authority of `Abdullah ibn Zayd, Anas and others. As for addition "Ashhadu anna `Aly-an Waliyu Allah" this is a baseless Bid`ah that is not reported from the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). Similarly, the addition made by some Shi`ah (Shi'ites) in the Adhan: "Hayy `ala khayr al-`Amal (Come to the best of work)

is also a baseless Bid`ah. It is obligatory on the Shi`ah and others to abide by the Adhan of the Prophet (peace be upon him) without adding "Ashhadu anna `Aly-an waliyu Allah"

or "Hayy `ala Khayr al-`Amal".

All this is forbidden

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and Bid`ah. All Muslims must abide by what is reported by the Prophet (peace be upon him) with regard to the Adhan and anything else. The Prophet (peace be upon him) stated: «Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.» and: «Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.» This includes the innovations made with regard to Adhan, Salah (Prayer), Sawm (Fast), Hajj (Pilgrimage), etc. May Allah grant all Muslims success and guidance!

165- Ruling on announcing Tawashih before the announcement of Adhan of Fajr

Q. Is it permissible to sing Tawashih (kinds of supplications or religious songs) before Adhan (call to Prayer) of Fajr, like saying: "You, of handsome face", "O you, the well-mannered"

and "O my master, the Messenger of Allah".

We hope Your Eminence will direct us in the light of this question. May Allah reward you with the best!

A. Such Tawashih are Bid`ah (innovation in religion) and it are not permissible. The Sunnah (whatever is reported from the Prophet) on the Mu'adhin (caller to prayer) is to start the Adhan in the Fajr (dawn) and other Prayers by saying Allahu Akbar (Allah is the Greatest)

without any Tawashih, recitation of Qur'anic verses, or any other speech before the announcement of Adhan. The Mu'adhin should start the Adhan by saying: Allahu Akbar (Allah is the Greatest),

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and finish it by saying: La ilaha illa Allah (there is no deity but Allah).

It should not be preceded by any specific form of Du`a' (supplication); Tawashih or others.

166- Ruling on adding some Qur'anic verses or supplications to Adhan

Q: What is the ruling on adding some Qur'anic verses or other words to the formula of Adhan (call to prayer) through the loudspeakers, which has become widespread in many parts of the Islamic world? It is most likely to increase in Ramadan before the time of Adhan of Fajr or at any time of the night that pleases those who do it. In such cases, you could hear many loudspeakers making a lot of noise, turning life intolerable for the citizens living in these areas. Is this deed legally correct and permissible? Appreciate your guidance, may Allah guide you!

A: This is not a permissible act, but rather a Bid`ah (innovation in religion). It is obligatory on the Mu'adhin (caller to Prayer) not to add anything before or after the prescribed formula of Adhan. It is not permissible for him to recite any parts of the Qur'an or to say any specific words either before or after the Adhan. He is not allowed, neither, to send peace and blessings on the Prophet (peace be upon him) through the loudspeakers. He is obliged to announce Adhan in its full form starting with "Allahu Akbar" (Allah is the Greatest),

and ending with "La ilaha illa Allah" (there is no deity but Allah).

He is not allowed to add anything before or after

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it, because this is a kind of Bid`ah. The Prophet (peace be upon him) said: ﴾Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.﴿ That is, his action is rejected and cannot be accepted from the person who does it. This Hadith is related by Muslim in his Sahih (authentic) Book of Hadith, and was labeled as Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) by Al-Bukhari, emphasized that it is narrated on the authority of `Aishah (may Allah be pleased with her). The Prophet (peace be upon him) also said: ﴾Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.﴿ , i.e. it will be rejected. No one; Bilal (may Allah be pleased with him) or any other Muslim in the lifetime of the Prophet (peace be upon him) ever said anything before or after the announcement of Adhan. Once the Mu'adhin reached "La ilaha illa Allah",

they used to keep silent since the Adhan has come to an end. They also used to start their Adhan with "Allahu Akbar", without saying anything before it. They never said: "Go to Prayer,"

or "Subhana Allah" (Glorified be Allah)

or the like. They never recited parts of the Qur'an before or after the announcement of the Adhan, or

said: "O Allah! Send peace and blessings on Your messenger"

in loudspeakers. Rather, a Mu'adhin has to turn the loudspeakers off and then send peace and blessings on the Prophet (peace be upon him) in a moderate voice, which may be heard by those around him in the Masjid. But he has to turn the loudspeakers off, because sending peace and blessings on the Prophet (peace be upon him) is not a part of the Adhan. He could say this part secretly or with a moderate voice that might be heard by those around the Mu'adhin. Then he may say: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad

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Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. Indeed, You never break Your promise."

This is reported in a Hadith related by Al-Bukhari in his Sahih that the Messenger of Allah (peace be upon him) said: ❪Whoever says upon hearing the Adhan: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him," will be deserving of my Shafa`ah (intercession).❫ Al-Bayhaqy (may Allah be merciful with him) added, through a good Isnad (chain of narrators), the following conclusion to this supplication: ❪"Indeed, You never break Your promise."❫ In the Sahih of Muslim on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: ❪When anyone of you hears a Mu'adhin, let him say the like of what he says, then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's slaves will attain, and I hope that I will be this one. Whoever asks for Al-Wasilah for me, will be granted my Shafa`ah (intercession).❫ This is what is permissible for the Mu'adhin to say. After finishing the Adhan, the Mu'adhin must turn the loudspeakers off and send peace and blessings on the Prophet (peace be upon him). In short, the Adhan starts with "Allahu Akbar"

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and ends with "La ilaha illa Allah".

Whoever says anything along with this legal formula of Adhan and raises his voice more than usual or through the loudspeaker has introduced Bid`ah that must be resisted and should be informed of this.

Q: Did the Prophet (peace be upon him) permit a Mu'adhin to say loudly after finishing Adhan: "Al-Hamdu lillahi rabbil`alamin (All praise be to the Allah, the Lord of the worlds) ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ **in the same manner of pronouncing Adhan? Is this permissible?**

A: The action mentioned by the questioner is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Bid`ah (innovation in religion). A Mu'adhin (caller to prayer) is not legally allowed to say: "Al-Hamdu lillah" (All praise be to Allah) after completing the announcement of Adhan (call to prayer)

through the loudspeaker, nor is he allowed to say: "Sallu `ala rasul Allah" (send peace and blessings on the Messenger of Allah),

or recite an Ayah (Qur'anic verse). All these are forms of Bid`ah. Once the Mu'adhin says: "La ilaha illa Allah" (there is no deity but Allah),

he has to turn the loudspeakers off and say nothing. Even though he announces Adhan without using loudspeakers, he has to say nothing after completing the prescribed formula of Adhan. He is not allowed to introduce Bid`ah at the end of Adhan. "La ilaha illa Allah" is the last sentence of Adhan, and whoever adds any word or phrase after it, such as sending peace and blessings on the Prophet (peace be upon him) or praises Allah,

has introduced Bid`ah in religion. It is legally permissible for the Mu'adhin to send peace and blessings on the Prophet (peace be upon him) after completing the announcement of Adhan without using the loudspeakers. It is preferable to say it in a moderate voice

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and it is allowed to raise the voice to the degree that those around him could hear it. Then, he may say the following supplication: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position, which You have promised him. Indeed, You never break Your promise.

It is legally permissible for him to say this supplication. It is also permissible for those who listen to him to repeat the exact words of the Adhan except: "Hayy `ala as-Salah" (Come to prayer) and "Hayy `ala al-Falah" (Come to Success); they should say: "There is neither might nor power except with Allah."

Immediately after a Mu'adhin says: "La ilaha illa Allah" (there is no deity but Allah) at the end of the Adhan,

he may send peace and blessings on the Prophet (peace be upon him) secretly or through a moderate voice like any other individual in the Masjid, saying: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position, which You have promised him. Indeed, You never break Your promise."

Both the listener and the Mu'adhin have to say this supplication. Neither of them is allowed to attach it to the Adhan, because it ends with "La ilaha illa Allah".

End

If the Mu'adhin wants to send peace and blessing on the Prophet (peace be upon him), he could do this secretly or through a moderate voice not in the same degree of the announcement of Adhan. This must not be combined with the Adhan or in loudspeakers. A Mu'adhin should do it secretly or in a voice that is lower than that of the Adhan, in a way that may almost be heard by those around him. This is because the Prophet (peace be upon him) said: ﴾When anyone of you hears the Mu'adhin, let him say the like of what he says, then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's slaves will attain, and I hope that I will be this one.

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Whoever asks for Al-Wasilah for me, will be deserving of my Shafa`ah (intercession) for him.﴿ This a great reward and favor granted by Allah (Glorified and Exalted be He). The Prophet (peace be upon him) also said: ﴾Whoever says upon hearing the Adhan, "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him," it becomes incumbent upon me to intercede for him on the Day of Resurrection.﴿ This a a great reward and a favor granted by Allah (Glorified and Exalted be He). It is legally permissible for a believer to repeat the exact words pronounced by the Mu'adhin out loud. When the Mu'adhin says: "Allahu Akbar" (Allah is the Greatest)

the listener should say: "Allahu Akbar".

When the Mu'adhin says: "Ashhadu al-la ilaha illa-llah" (I bear witness that there is no deity but Allah),

the listener should say the same.

When the Mu'adhin says: "Ashhadu anna Muhammadan rasulu Allah (I testify that Muhammad is the Messenger of Allah),

the listener should say the same.

When the Mu'adhin says: "Hayy `ala as-Salah" (Come to Salah [Prayer])

the listener should say: "La hawla wala quwwata illa billah" (there is neither might nor power except with Allah).

When the Mu'adhin says: "Hayy `ala al-Falah" (Come to Success),

the listener should say: "La hawla wala quwwata illa billah"

This is the only exception in repeating the Adhan after Mu'adhin, i.e the listeners should not repeat the exact words pronounced by the Mu'adhin except in this part.

This is according to the guidance of the Prophet (peace be upon him). When the Mu'adhin says: "Allahu Akbar, Allahu Akbar",

the listener should repeat the same.

When the Mu'adhin says: "La ilaha illa Allah" (there is no deity but Allah),

the listener should say: "La ilaha illa Allah" (there is no deity but Allah).

Then they (both the listeners and Mu'adhins) should send peace and blessings on the Prophet (peace be upon him) separately, not attached to the Adhan. A Mu'adhin should say it separately from

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the Adhan in a lower voice after turning off the loudspeakers. Neither of them should raise their voice when saying it to the degree of the pronouncement of the Adhan. It should be done through the ordinary voice, then they should say: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him. Indeed, You never break Your promise."

This Hadith is related by Al-Bukhari in his Sahih (authentic) Book of Hadith on the authority of Jabir except the closing phrase "Indeed, You never break Your promise."

This addition was reported by Al-Bayhaqy through a good Isnad (chain of narrators). When some people told the Messenger (peace be upon him) that some Mu'adhins used to say it,

he (peace be upon him) said: ﴿Let him say the like of what he says, then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's slaves will attain, and I hope that I will be this one. Whoever asks for Al-Wasilah for me, will be deserving of my Shafa`ah (intercession) for him.﴾ This is a great reward and favor that Allah (Exalted be He) granted to the believers, men and women. Therefore, the believers should show great care to make use of it, and never remiss it.

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167- Ruling on saying: "As-salatu was-salamu `alayka ya sayyidi ya rasula Allah" (peace and blessings be upon you our master, the Messenger of Allah) after the announcement of Adhan through loudspeakers

Q: In most of the Masjids (mosques) in our area, the Mu'adhin (caller to Prayer) says out loud after the announcement of Adhan (call to Prayer) and after saying: "La ilaha illa Allah" (there is no god but Allah)

through the loudspeakers: "As-salatu was-salamu `alayka ya sayyidi ya rasula Allah" (peace and blessings be upon you our master, the Messenger of Allah)

along with similar words: What is the ruling on this?

A: This practice is not permissible after the announcement of Adhan either through the loudspeakers or by any other means. Adhan ends with Mu'adhin saying: "La ilaha illa Allah"

and he is not allowed to say anything else.

However, he should send peace and blessings on the Prophet (peace be upon him) in a voice that is lower than that of the Adhan. In addition, those who listen to the Adhan should send peace and blessing on the Prophet (peace be upon him) saying: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. Indeed, You never break Your promise."

This is the legal and permissible Du`a (supplication) which should be said after Adhan. When someone told the Prophet (peace be upon him): ﴾The Mu'adhins get rewards. The Prophet (peace be upon him) said: "Say the like of what they are saying, and then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in

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Paradise that only one of Allah's Slaves will attain, and I hope that I will be this one. Whoever asks Al-Wasilah for me, will be deserving of my Shafa`ah (intercession).﴿ He (peace be upon him) said: ﴾He who says upon hearing the call to prayer (i.e. Adhan): "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad Al-Wasilah and superiority, and raise him up to the praiseworthy position which You have promised him," it becomes incumbent upon me to intercede for him on the Day of Resurrection.﴿ (Related by Al-Bukhari in his Sahih [authentic] Book of Hadith). The following addition is related by Al-Bayhaqy through a good Isnad (chain of narrators): ﴾"Indeed You never break Your promise."﴿ He (peace and blessings be upon him) said: ﴾When you hear the Mu'adhdhin, repeat what he says.﴿ This is an act of Sunnah (action following the example of the Prophet). The Mu'adhin should say this supplication after the announcement of Adhan but in a lower voice, i.e. to send peace and blessings upon the Prophet (peace be upon him), saying: "O Allah, Lord of this perfect call...." to the end of Hadith.

Q. A questioner asks: In our village and other neighboring villages a Mu'adhin (caller to Prayer) sends peace and blessings on the Prophet (peace be upon him) loudly over the loudspeakers after finishing the announcement of Adhan (call to Prayer). They say:

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"Wa as-salamu `alayka ya sayyidi ya rasula Allah as-salatu wa as-salamu `alayka ya habiba Allah" (Blessings be upon you our master, the Messenger of Allah; peace and blessings be upon you the most beloved by Allah).

At times they add: "As-salatu wa as-salamu `alayka ayyuha an-nabiyu salla Allahu `alayka wa `ala alika wa as-habika ajma`in salla Allahu `alayka wa al-hamdu lillahi rabb al-`alamin" (Peace and blessings be upon you, Prophet. May Allah send peace upon you, your family, and your Companions. May Allah send peace on you, all praise be to Allah, the Lord of the worlds).

They also do this after the Adhan of Zhuhr (Noon), 'Asr (Afternoon), and 'Isha' (Night) Prayers. I read a booklet entitled Kifayat Ahlu Iman Fi Al-Salatu 'Ala Al-Nabiy B`ad Al-Adhan (Adequate Provisions for Mu'minun on the Ruling on Sending Peace and Blessings on the Prophet after Adhan). This booklet encourages sending peace and blessings on the Prophet (peace be upon him) after Adhan. Later, I read in a magazine that it is not permissible to send peace and blessings on the Prophet (peace be upon him) in such a manner, but rather it should be done inaudibly as reported in a Prophetic Hadith and that it is a grave sin to utter peace and blessing on the Prophet aloud. What is the ruling then on those who do so? May Allah grant you the best reward.

A: Sending peace and blessing on the Prophet (peace be upon him) after Adhan is a stressed Sunnah on both the Mu'adhin and the listener. However, it should not be uttered loudly, as is the Adhan. The Mu'adhin should repeat these words in a lower voice than that of Adhan. After he completes the announcement of Adhan, he should send peace and blessings on the Prophet (peace be upon him) but not in the same manner through which he announces Adhan. He should do this inaudibly or in a normal voice,

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but not aloud. However, it is all right if he is heard by those who are around him, because the Prophet (peace be upon him) stated: ❨When you hear the Mu'adhin, repeat what he is saying, and then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's Slaves will attain, and I hope that I will be this one. Whoever asks Al-Wasilah for me, will be deserving of my Shafa`ah (intercession).❩ In another Hadith, the Prophet (peace be upon him) stated: ❨Whoever says upon hearing the call to Prayer (i.e. Adhan): "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. Indeed, You never break Your promise."❩ A Mu'min (believer) recites this Du`a (supplication) following the example of the Prophet (peace be upon him) then he should say: "O Allah, Lord of this perfect call....."

Whoever recites this Du`a will be granted the Shafa`ah (intercession) of the Prophet on the Day of Judgment. But it should not be said out loud after the Adhan. One should say it in an normal voice that can be easily heard by those around. Saying it out loud, through a loudspeaker or other, is Bid`ah (innovation in religion). The Prophet (peace be upon him) never did this, nor did any of his Companions. None of the Companions, including Bilal, Ibn Umm Maktum, Abu Mahdhurah (may Allah be pleased with them),

who used to announce Adhan in front of the Prophet (peace be upon him), did this. It is Bid`ah to say it out loud over loudspeakers or in a loud voice along with saying: "La ilaha illa Allah" (there is no god but Allah).

This a newly introduced Bid`ah. The Prophet (peace be upon him) stated: ﴾Whoever performs an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ He (peace be upon him) also stated: ﴾Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.﴿ It is obligatory on a Mu'min to fear Allah as He should be feared, and he should not introduce anything in his acts of worship which Allah did not prescribe. Allah (Exalted and Glorified be He) dispraises those who did so in His statement: ﴾Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴿ We supplicate to Allah to grant us all success and guidance!

168- Ruling on saying: "You are rightful, O caller of Allah and His Messenger"

Q: Upon hearing Adhan (call to Prayer) some people say in loud voices: "You are rightful, O caller of Allah and His Messenger."

Was this statement said during the lifetime of the Prophet (peace be upon him) or is it a Bid`ah (innovation in religion)? What is

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the Du`a' (supplication) that was reported from the Prophet on this occasion?

A: The mentioned statement is baseless. It was reported from the Prophet that upon hearing Adhan, a Muslim should repeat (the same words of Adhan) after him, except when the Mu'adhin (caller to Prayer) says: "Hayya `ala as-salah, hayya `ala al-falah" (Come to Prayer, Come to success); here one should say: "La hawla wala quwwata illa billah" (there is neither might nor power except with Allah!). Then he should complete the Adhan the same as said by the Mu'adhin: "Allahu Akbar Allahu Akbar (Allah is the Greatest, Allah is the Greatest) La ilaha illa Allah (there is no god but Allah). Then he should ask Allah to confer His peace and blessings upon the Prophet (peace be upon him) and say the following Du`a': "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. This is what was done by the Prophet (peace be upon him). Al-Bayhaqy (may Allah be pleased with him) related the following addition: "Verily You do not break Your promise" to this Du`a'.

It was authentically reported that the Prophet (peace be upon him) said: (When you hear the Mu'adhin, repeat what he is saying, and then send blessings on me, for whoever sends blessings on me, Allah will send blessings tenfold on him. Then ask Allah to grant me Al-Wasilah, for it is a status in Paradise that only one of Allah's Slaves will attain, and I hope that I will be this one. Whoever asks Al-Wasilah for me, will be deserving of my Shafa`ah (intercession).) This involves a great reward that a believer should not miss, rather he should be keen to observe it and attain its reward.

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169- Ruling on saying after the Adhan: "Truly, there is no god but Allah"

Q: In our country, after the Mu'adhin (caller to Prayer) finishes the Adhan (call to Prayer) by saying: "La ilaha illa Allah" (there is no god but Allah),

some people say: "Truly, there is no deity but Allah."

What is the ruling on this? Is this final saying in itself true?

A: Yes, this saying is true; there is no god but Allah (Exalted be He), Who has the exclusive right to be worshiped. Allah (Glorified and Exalted be He) says: ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴿ and: ﴾Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.﴿ and: ﴾And your Lord has decreed that you worship none but Him.﴿ Allah (Glorified and Exalted be He) is the true God; no other god should be truly worshiped, as all other gods are false and are wrongly worshiped. Allah (Glorified be He) says: ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿

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All the other gods which people worship other than Allah (Glorified be He) are false. However, the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhin, repeat what he is saying.﴿ Accordingly, it is sufficient to say: La ilaha illa Allah (there is no god but Allah).

There is no need to say, "truly" or "undoubtedly, there is no god but Allah," because the Prophet (peace be upon him) said: ﴾Repeat what he is saying.﴿ The Mu'adhin says: "La ilaha illa Allah" (there is no god but Allah).

So, you should repeat what he is saying, i.e. "La ilaha illa Allah."

Then, you invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) and say: ﴾"O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. Verily You do not break Your promise."﴿ This is what has been prescribed for anyone who hears the Adhan, without adding the word "truly".

It is better to leave out this word which is true in itself, but it is better not to say it, as the Prophet (peace be upon him) said: ﴾Repeat what he is saying.﴿ One should repeat after the Mu'adhin; when the Mu'adhin says: "Allahu Akbar, Allahu Akbar" he says the same. When the Mu'adhin says: "Ash-hadu al-la ilaha illa Allah, Ash-hadu al-la ilaha illa Allah" he says the same. When the Mu'adhin says: "Ash-hadu anna Muhammadan rasul-ul-lah" (I testify that Muhammad is the Messenger of Allah) he says the same, to the end of Adhan, except for the part of Adhan "Hayya `ala as-salah, hayya `ala as-salah (Come to Prayer). Hayya `ala al-falah, Hayya `ala al-falah (Come to success)" the listener should say: "La hawla wala quwwata illa billah" (there is neither might nor power except with Allah).

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This is what the Prophet (peace be upon him) instructed us to do. And then one repeats after the Mu'adhin the conclusion of Adhan: "Allahu Akbar, Allahu Akbar. La ilaha illa Allah."

Finally, one should invoke Allah's Peace and Blessings upon the Prophet (peace be upon him), saying: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him. Verily You do not break Your promise."

170- Ruling on raising the forefinger when the Mu'adhin says: "La ilaha illa Allah"

Q: I have noticed that at the end of the Iqamah (call to start the Prayer) when the Mu'adhin (caller to Prayer) says: "La ilaha illa Allah" (there is no god but Allah),

some people clasp the fingers of the right hand and raise the forefinger. They do the same when the Khatib (preacher) reiterates: "La ilaha illa Allah" during the Friday Khutbah (sermon) or Halaqah (learning circle).

Is raising the forefinger of the right hand reported from the Prophet (peace be upon him)?

A: I know nothing about this; nothing is reported from the Prophet (peace be upon him) in this respect. It is only reported that pointing with the forefinger is made in the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer),

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he (peace be upon him) would raise his forefinger in reference to Tawhid (belief in the Oneness of Allah/ monotheism). Concerning the Adhan (call to Prayer) or Iqamah, it is only reported that the Prophet (peace be upon him) prescribed for people to repeat Adhan and Iqamah after the Mu'adhin, then invoke Allah's Peace and Blessings upon the Prophet (peace be upon him) and say: "O Allah, Lord of this perfect call and of the established Prayer, grant Muhammad the Al-Wasilah (the most superior degree in Paradise) and superiority, and raise him up to a praiseworthy position which You have promised him."

With regard to Wudu' (ablution), the Prophet (peace be upon him) said: (Anyone who says after finishing Wudu': "I testify that there is no god but Allah Alone, Who has no partners and that Muhammad is His Servant and Messenger," the eight gates of the Jannah (Paradise) would be opened for them and they may enter through whichever of them they wish.) Al-Tirmidhy (may Allah be merciful with him) related the following addition: ("O Allah make me among those who repent and purify themselves.") This is reported through Sahih (authentic) Sanad (chain of narrators). It is prescribed to say after performing Wudu': "I testify that there is no god but Allah Alone, Who has no partners and that Muhammad is His Servant and Messenger. O Allah make me among those who repent and purify themselves."

In another narration, it is reported that "one may raise his eyes to the sky."

I know nothing reported

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about pointing with one's forefinger upon hearing "La ilaha illa Allah", after the Iqamah or when initiating Salah (Prayer). The forefinger is only raised during the first and second Tashahhud.

171- What is the ruling on raising one's hands in Du`a' after Iqamah

Q: I have noticed that some Muslims, who are about to perform Salah (Prayer), raise their hands and supplicate immediately after the Mu'adhin (caller to Prayer) finishes the announcement of the Adhan (call to Prayer). This takes place before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer. Is this practice reported from the Prophet (peace be upon him)?

A: This action has no basis in Shari`ah (Islamic law). Nothing has been reported that the Prophet (peace be upon him) used to supplicate between Iqamah (call to start the Prayer) and the start of Prayer. He was never reported as having raised his hands at this time. This should not be done because it is contrary to the Sunnah (whatever is reported from the Prophet).

172- Ruling on wiping the eyes and kissing them upon hearing Adhan

Q: Upon hearing Adhan (call to Prayer) we wipe our eyes with the inner part of the forefinger after kissing them. What is Your Eminence's opinion in this, taking into consideration that we have found a Hadith in the Fiqh al-Sunnah and Al-Hashiyah books that the Prophet

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(peace be upon him) encouraged Abu Bakr Al-Siddiq to do it?

A: This has no basis in Shari`ah (Islamic law). We have not found any evidence supporting this. Wiping the eyes with the tips of the forefinger upon hearing Adhan is baseless. Moreover, it is a newly introduced Bid`ah (innovation in religion). The Hadith you have mentioned wherein the Prophet (peace be upon him) encouraged Abu Bakr to do so is not authentic.

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Part Six is now complete - all praise be to Allah.

It will be followed by Part Seven - In sha'a-Allah (if Allah wills)

Section Part on Salah, starting with

the remaining of Chapter on Conditions of Salah